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*This good & great man died
at the Bath in 1714.*

F I F T E E N
S E R M O N S

Preached on
Several Occasions.

BY

The Most Reverend Father in God,
JOHN, Lord Arch-Bishop of York,
Primate of ENGLAND, and Metro-
politan.

The Second Edition.

L O N D O N,

Printed by Will. Bowyer, for Walter Kettilby,
at the Bishop's-Head in St. Paul's Church-
Yard. 1701.

FIFTY FIVE

SERMONS

Preached on

Several Occasions



The Two Rev. Fathers and Brethren of the
Holy Trinity and St. John the Evangelist
Primer of the same and others
political

The Second Edition

LONDON

Printed by Wm. B. for Wm. Kent
at the British Museum Library
and sold by

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SER-

S E R M O N I.
 PREACHED AT
 GUILD-HALL CHAPEL,

On the 23d of *August*, 1674.

Rom. xiv. 19.

*Let us therefore follow after the
 things that make for Peace.*

WHOEVER understandeth any thing of the State of Christianity, as it hath now been for some Ages in the World, will be easily convinced, that there is no one Point of our Religion more necessary to be daily *Preached*, to be earnestly *pres- sed* and insisted on, than that of *Peace*, and *Love*, and *Unity*, here recommended by the Apostle.

It hath fared (as the Learned Mr. *Hales* observed) with the *Christian* Religion in
 this

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this matter, as it did with the *Jewish* of old. The great and principal Commandment which God gave the *Jews*, and which (as they themselves teach) was the *Foundation* of all their *Law*, was, to worship the God of *Israel*, and Him only to serve: yet such was the Perverseness of that People, that *This* was the Commandment, that of all others, they could never be brought to Keep; but they were continually running into *Idolatry*, notwithstanding all the Methods that God made use of to reclaim them from that Sin. What the *Worship* of one God was to the *Jews*; that *Peace*, and *Love*, and *Unity*, is to the *Christians*, even the *Great* distinguishing *Law* and *Character* of their *Profession*. And yet, to the shame of *Christians* it may be spoken, there is no one Commandment in all *Christ's Religion*, that has been so generally and so scandalously violated among his Followers, as this. Witness the many bitter *Fewds* and *Contentions* that have so long Embroiled *Christianity*; and the numerous *Sects*, and *Parties*, and *Communities*, into which at this day it stands divided.

And God knows, this is a thing that cannot be sufficiently lamented among ourselves: For though in many Respects we are the *Happiest* Nation in the World; and particularly in this, that we have the Advantage of all others, both as to the *Constitution*

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stitution of our Church, and the Purity of Christ's Doctrine, professed therein: Yet in this point of Schisms, and Divisions, and Religious Quarrels, we are as unhappy, if not more, than any.

Whether ever we shall see that blessed Day, when these our *Breaches* will be healed; and that an End being put to our unaccountable *Separations*, and the Unchristian *Animosities* they are the Occasion of, we shall all join together in one *Communion*, and *with one mind, and one mouth, glorifie God*, (as the Apostle expresses it) God only knows. But sure I am, it is the Duty of every one of us, heartily to *Pray* for it; and not only so, but in our Place and Station to contribute all we can towards it. It was this Consideration that put me upon the Choice of these Words of St. Paul, for my Argument at this time. *Let us therefore follow after the things that make for Peace.*

In treating of which, I shall endeavour *Two things*. *First*, To Explain the Duty here recommended, by reducing it to its Particular *Rules* and *Instances*. *Secondly*, To set before you the great *Obligations* that lie upon us to the Practice of it.

As to the first of these things, *viz.* what is contained or implied in this Duty of *Following after the things that make for Peace*; you may be pleased to take notice, That this Duty hath a *twofold* Object, according

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According to the *two* different *Relations* and *Capacities* in which we are to be considered; namely, the *Church* our Common Mother, and *Particular* Christians our Brethren. In the *first* Relation, we are considered as *Subjects*, in the other as *Fellow Christians*. Now with respect to the *former*, the *Peace* we are to pursue implies *Obedience*, and the *Preservation* of *Communion*, in opposition to *Schism* and *Separation*. With respect to the latter, it implies mutual *Love* and *Charity*, in opposition to *Quarrels* and *Contentions*. So that you see, my Business upon this *first* Head must be, to shew what are the Particulars of our Duty, or what are the *Things that make for Peace*, in both these Respects.

I begin with what is due from us to the *Church* in order to *Peace*, as *Peace* stands in Contradistinction to *Schism*. And this Point I shall beg leave to discuss, very plainly and particularly; because I fear many of us have wrong *Notions* about it: And yet it is a matter of such Consequence, that the right understanding of it would go a great way to the *Cure* of the sad *Divisions* that are among us.

What I have to say upon this Point, I shall comprize in the *four* following Propositions; taking my Rise from the *first* Principle of *Church-Society*.

The

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The first Proposition I lay down is this, *That every Christian is, by vertue of his Christianity, a Member of the Church of Christ, and is bound to join in External Communion with it, where it can be had.*

For the clearing of this, let it be taken notice of, That the *Method* which our Saviour set on foot for our *Salvation*, doth not so much consider us as *single Persons*, as joined together in *one common Society*. It was his Design, to gather to Himself a *Church* out of Mankind, to erect and form a *Body Politick*, of which Himself should be the *Head*, and Particular Christians the *Members*; and in this *Method* through *Obedience* to his *Laws* and *Government*, to bring Men to *Salvation*.

This is variously set forth to us in the New Testament. Sometimes *Christ* and *Christians* are represented under the Notion of a *Vine*; of which He is the *Root*, and They are the *Branches*. Sometimes under the Notion of a *Natural Body*, of which *Christ* is the *Head*, and all *Believers* the *Members*. And accordingly what ever *Christ* is said to have *done*, or *suffered* for Mankind, he is said to have done or suffered for them, not as *Scattered Individuals*, but as *Incorporated* into a *Church*. Thus *Christ loved the Church and gave himself for it. Christ redeemed the Church with his own Blood. Christ is the Saviour of his Body*, that

Joh. 15. 1.
1 Cor. 12.
Eph. 5. 25.
Acts 20. 28.
Eph. 5. 23.
IS

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1 Cor. 12.
13.

is to say the *Church*; with many passages of the like Importance The plain Consequence from hence is, that every Person, so far as he is a *Christian*, so far he is a *Member* of the *Church*. And agreeably hereto, it is very plain that *Baptism* which is by all acknowledged, to be the *Rite* of *Initiating* us into *Christianity* is in Scripture declared to be the *Rite* whereby we are entered and admitted into the *Church*. Thus St. Paul expressly tells us, that *by one Spirit we are all Baptized into one Body*.

Now then it being thus evident, that every Christian as a *Christian*, is a *Member* of that *Body of Christ* which we call the *Church*; there will be little need of taking pains to prove, that every such person is obliged to joyn in *External Communion* with the *Church* where he can do so: for the very nature of this *Church-membership* doth imply it. Without this, neither the *Ends* of *Church-Society*, nor the *Benefits* accruing to us there from, can be attained.

First, not the *Ends* of it: The *Ends* of *Church-Society* are the more *Solemn Worship* of God, and the publick *Profession* of our *Religion*, and the mutual *Edification* one of another: Now, how these can be in any measure attained, without associating together in publick *Assemblies* and mutual *Offices*, and other *Acts* of *External Communion* with one another, cannot any ways be imagined.

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And as little in the *Second* place, can it be conceived how without this we can be made partakers of the Benefits and Privileges that *Christ* hath made over to the *Members* of his *Church*. For we are to consider that God hath so ordered the matter, and without doubt for this very reason, to unite us the more firmly in *Society*, that the Privileges of the *Gospel*, such as Pardon of Sin, and the Grace of the Holy Spirit, are not ordinarily conveyed to us so immediately by *God*, but that there must intervene the Ministry of *Men*. God's holy *Word* and *Sacraments* are the Channels in which they are derived to us; and those to whom he hath committed the Ministry of *Reconciliation*, and the *Power* of the *Keys*, are the *Hands* that must dispense them. We have no promise of *Spiritual Graces*, but by these means: so that in order to the partaking of them, there is an absolute necessity laid upon us of joyn-
ing and communicating with the *Church*.

It is true indeed, God doth not so tie himself up to these *means*, but that he can, and will in some cases, confer the Benefits of them without them: as in case of a *General Apostasie* of the *Church*; or of *Persecution* for *Religion*; or of an unjust *Excommunication*, or any other case where *Communion* with a *true visible Church* is denied to us. But though God doth act *extraordinarily* in *extraordinary* cases, where these
means.

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means cannot be had; yet this doth not at all diminish, much less take away the necessity of making use of them when they can be had.

From what hath been discoursed on this *first Proposition*, we may by the way, gather these two things: I only name them.

1. How untrue their *Position* is that maintain, that all our Obligation to *Church-Communion* doth arise from a voluntary admission of our selves into some particular *Congregation*, and an explicit Promise or Engagement to joyn with it in *Church-Ordinances*.

2. How wildly and extravagantly they discourse that talk of a *Christianity at large*, without relation to a *Church*, or Communion with any Society of *Christians*.

The *second Proposition* is, *That every one is bound to joyn in Communion with the established National Church to which he belongs, supposing there be nothing in the Terms of its Communion that renders it unlawful for him so to do.*

For if we are bound to maintain Communion with the *Catholick Church*, as I have before proved, it is plain, that we are bound to maintain Communion with that *Part* of it, within whose Verge the Divine Providence has cast us. For we cannot communicate with the *Catholick Church*, but by communicating with some *Part* of it.

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and there is no communicating with any *Part* of it, but that under which we live, or where we have our Residence.

Well, but it may be said, that there may be several *Distinct Churches* in the place where we live. There may be the fixed Regular Assemblies of the *National Church*; and there may be separate *Congregations*; both which are, or pretend to be *Parts* of the *Catholick Church*; so that it may be all one as to our communicating with *that*, which of these we joyn with, supposing we joyn but with one of them; and consequently there is no necessity from that Principle, that we should hold Communion with the *Publick Assemblies* of the *National Church*.

But as to this, I desire it may be considered, that That, which lays an Obligation upon us to joyn in Communion with the *Church* (to wit our being *Members* of that *one Body of Christ*) doth also lay an Obligation upon us, as much as in us lies, to preserve the *Unity* of *that Body*, (for this both the *Fundamental Laws* of *Society*, and the express Precepts of *Christianity* do require of every *Member*:) But now to make a *Rent* in, or *separate* from any *Part* of the *Body of Christ*, with which we may lawfully communicate (and such we now suppose the *established Assemblies* of the *Nation* to be) is directly contrary to the preserving the

C

Unity.

Unity of that Body: And therefore certainly such a *Rent* or *Separation* must be unlawful. And if so, then it must be unlawful also to joyn with any Congregation of Men among us that have made such a *Rent* or *Separation*.

So that let our pretences be what they will, so long as the *fixed Regular Assemblies* of the *Nation* wherein we live, do truly belong to the *Catholick Church*, and we can lawfully joyn with them, it is certain, we are bound so to do, and not to joyn with those *Congregations* that have withdrawn themselves from them; for to do this, would be to joyn in *Society* with *Separatists*, would be a partaking of their Sin, and a breach of the *Apostle's* Precept of *avoiding those that cause Divisions*. Rom. 16. 17.

The third Proposition is, That the being a Member of any Church, doth oblige a Man to submit to all the Laws and Constitutions of that Church.

This Proposition is in the general so unquestionable, that no sober Man will deny it. And indeed, it is the *Basis* upon which all *Societies* are founded, and by which they do subsist. For to suppose a *Society*, and yet to suppose the *Members* of it not under an Obligation to obey its *Laws* and *Government*, is to make Ropes of Sand, to suppose a *Body* without *Sinews* and *Ligaments* to hold its parts together.

So

So that all the Question here, is concerning the nature and extent of the *Church's* Power over her *Members*, how far and in what instances she hath *Authority* to oblige them. Which is a Question not difficult to be answered, if Men would come to it without Passion and Prejudice.

For it must be acknowledged in the *first* place, that the *Church* must, as all other *Societies*, be intrusted with, at least so much power over her *Subjects*, as is necessary for the securing her own *Welfare* and *Preservation*: For to think otherwise, is to suppose *God* to have founded a *Church*, and intended the *Well-being* and *Continuance* of it; which are things that every one must grant; and yet to suppose that he hath denied her the use of the *Means* without which that *Well-being* and *Continuance* cannot be attained; which is monstrous and contradictory.

Farthermore it must be granted, that the *Welfare* and *Preservation* of the *Church* cannot be secured but upon these two Suppositions. *First*, That Provision be made for the *due* and *orderly* performance of the *Worship of God*. *Secondly*, That there be means of maintaining *Peace* and *Unity* among its *Members*. This latter is necessary to the *Welfare* and *Preservation* of a *Church* as a *Society*, the former is necessary to it as a *Religious Society*.

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Now then this being admitted, it follows in the general, that whatever *Power* over her *Subjects* is necessary in order to either of these things, all *That* at least must be supposed to be lodged in the *Church*, that is to say, in *Those* that have the *Government* of it.

So that from hence it is plain, in the *first* place, that the *Church* hath power so far to restrain the exercise of her *Subjects Liberty*, as to oblige them to all such *Laws, Rules, Orders, and Ceremonies* as she shall establish for the more *Solemn, Regular, Decent, and Convenient* Administration of *Religious Affairs*. And if it be questioned whether her *Appointments* do indeed conduce to that end, of *That* She her self is to be the *Judge*; Her Members being no farther concerned therein than only, before they obey her *Impositions*, to see that they be not repugnant to the known *Laws of God*. This *Power* the *Church* must be supposed to have, otherwise She will not be enabled to make *Provision* for the first thing whereon her *Welfare* doth depend, *viz.* the Performance of *God's Worship and Service* in a *due and orderly* manner.

Secondly, From hence also it is plain that the *Church* must be furnished with a *Power to end and determine* Controversies of *Religion* that arise among its *Members*: that is to say, to give such an *Authoritative* decision

on of them, as that all *Parties* are bound to acquiesce in it: for without this she would be defective in the *second* thing required to her *Welfare* and *Preservation*, viz. maintaining her self in *Peace* and *Unity*.

But here it may be taken notice, that this Power of *ending Controversies*, which we ascribe to the *Church*, doth not imply any *Authority* over our *Judgments*; or that in virtue thereof she can oblige us to give an *inward assent* to her *Determinations*, any farther than she gives us evidence for the *Truth* of them: (which is that extravagant Power the *Church* of *Rome* doth challenge to her self) but only an *Authority* over our *Practices*, that she can oblige us to submit so far to her *Definitions*, as not to *act* any thing contrary to them. A Power in the *former sense* is not necessary to the *Church's Peace*, and the reason is, because our *Judgments* and *Opinions*, so long as we keep them to our selves, cannot possibly cause any disturbance in, or do any injury to *Society*. But a Power in the *latter sense* is absolutely necessary; for if Men may be allowed to vent and publish whatever *fancies* come into their head, and the *Church* have no *Authority* to impose silence upon them, it cannot be avoided but she will be over-run with *Heresies*, and embroiled in infinite *Quarrels* and *Controversies*, to the destruction of her publick Peace.

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The fourth Proposition is, That we can have no just cause of withdrawing our Communion from the Church whereof we are Members, but when we cannot communicate with it without the Commission of a Sin.

For if we are bound to Communicate with the Church when we can lawfully do so, as hath been before proved; it is plain we are bound so long to continue our Communion with the Church, till it be unlawful to continue in it any longer: But it cannot be unlawful to continue in her Communion, till she require something as a Condition of her Communion that is a Sin.

So that there are but Two cases, wherein it can be lawful to withdraw our Communion from a Church, because there are but two cases wherein Communion with her can be sinful. One is, when the Church requires of us, as a Condition of her Communion, an Acknowledgment and Profession of that for a Truth, which is an Error. The other is, when the Church requires of us, as a Condition of her Communion, the joyning with her in some practices which are against the Laws of God. In these two Cases to withdraw our Obedience to the Church is so far from being a Sin, that it is a necessary Duty; because we have an obligation to the Laws of God antecedent to that we have to those of the Church; and we are bound to obey these no farther than

than they are consonant or agreeable to *those*.

But now from this discourse it will appear how insufficient those Causes, how unwarrantable those Grounds are, upon which many among us have proceeded to *Separation* from our *Church*.

For, *first*, If what I have laid down be true, it cannot be true that *Unscriptural Impositions* are a warrantable cause of *Separation* from a *Church*; supposing that by *Unscriptural* be meant no more than only what is neither *Commanded* nor *Forbidden* in the Scriptures. For the Actions required by these *Unscriptural Impositions*, are either in themselves *lawful* to be done, or *not lawful* to be done. If they be in themselves *unlawful* to be done, then they do not fall under that notion of *Unscriptural* we here speak of; they are downright *Sins*, and so either *particularly* or in the *general*, forbid in the *Scripture*. If they be in themselves *lawful* to be done, then it cannot be imagined how their being *commanded* can make them *unlawful*: So that in this case, there is no *Sin* in yielding obedience to the *Church*, and consequently no cause of withdrawing our Communion from it.

Neither *secondly* can it be true, that *Errours* in a *Church* as to matter of *Doctrines* or *Corruptions* as to matter of *Practice*, so long as those *Errours* and *Corruptions* are

only *suffered*, but not *imposed*, can be a sufficient cause of *Separation*; the reason is, because these things are not *Sins* in us, so long as we do not joyn with the *Church* in them. So that so long as we can *Communicate* with a *Church*, without either professing her *Errours*, or partaking in her *sinful Practices*, as in the present case it is supposed we may do; so long we are bound upon the *Principle* before laid down not to *separate* from her.

Neither in the *third* and last place is the enjoying a more *profitable Ministry*, or living under a more *pure Discipline* in a *separate Congregation* a just Cause of forsaking the *Communion* of the *Church* of which we are *Members*. And the reason is, because we are not to commit a *Sin* for the promoting a good end. Now (as we have said) it is a *Sin* to forsake the *Communion* of the *Church*, whereof we are *Members*, so long as her *Communion* is not *sinful*: But the enjoyment of a *less profitable Ministry*, or a *less pure Discipline*, doth not make her *Communion* *sinful*; therefore the enjoyment of a *more profitable Ministry* or a *more pure Discipline*, cannot make a *Separation* from her *lawful*.

Thus have I, as briefly as I could, represented to you the Particulars of that Duty we owe to our *common Mother*, in the *preservation* of her *Unity* and *Communion*.

And

And I hope I have not been so zealous for Peace, as to have been at all injurious to Truth.

I am confident I have said nothing but what is very agreeable to *Scripture* and *Reason*, and the Sense of the Best and Antientest *Christians*: And I am certain I have not intrenched upon any of those Grounds upon which our *Ancestors* proceeded, to the *Reformation* of *Religion* among us. And for most of the things here delivered, we have also the *Suffrage* of several, and those the most learned and moderate of our *dissenting Brethren*.

And now, if after this, any one be offended, as indeed these kind of Discourses are seldom very acceptable, all I can say, is this, That the *Truths* here delivered, are really of so great importance to *Religion* and the *publick Peace*, that they ought not to be dissembled or suppressed, for any bad *Reception* they may meet with from *some Men*: But as for the *manner* of delivering them, I have taken all the care I could, not to give offence to any.

I now pass on to the *second* part of my *Task* upon this *Head*; which is to consider the *Duty* recommended in the *Text*, with relation to *particular Christians*, our *Brethren*.

And

And here my Business is, to direct you to the Pursuit of those things that make for Peace; as Peace signifies mutual Love and Charity, in opposition to Strife and Bitterness and Contentions.

The things that make for Peace, in this sense, are more especially these that follow, which I shall deliver by way of Rules and Advices.

The first Rule is, to distinguish carefully between matters of Faith, and matters of Opinion; and as to these latter, to be willing that every one should enjoy the liberty of judging for himself.

This is one thing that would help very much to the extinguishing of those unnatural Heats and Animosities, which have long been the Reproach of Christians. If Men would set no greater value upon their Notions and Opinions, than they do deserve; if they would make a difference between necessary Points, and those that are not so; and in those things that are not necessary, would not rigorously tie up others to their measures, but would allow every Man to abound in his own sense, so long as the Church's Peace is not hereby injured, we should not have so many bitter Quarrels and Heart-burnings among us. But, alas! whilst every one will frame a System of Divinity of his own head, and every puny Notion of that System must be Christen'd by

by the name of an *Article of Faith*; and every Man that doth not believe just as he doth, must streight be a *Heretick* for not doing so: How can it be expected but we must wrangle eternally?

It were heartily to be wished, that Christians would consider that the *Articles of Faith*, those things that Cod hath made necessary by every one to be believed in order to his *Salvation*, are but very few; and they are all of them so *plainly* and *clearly* set down in the *Scripture*, that it is impossible for any sincere honest-minded Man to miss of the *true sense* of them. And they have farther this Badge to distinguish them from all other *Truths*, that they have an immedjate influence upon Men's *Lives*, a direct Tendency to make Men *Better*; whereas most of those things that make the matter of our Controversies, and about which we make such a noise and clamour, and for which we so bitterly censure and *Anathematize* one another, are quite of another nature: They are neither so *clearly revealed* or *propounded* in the *Scripture*, but that even good Men, through the great difference of their Parts, Learning and Education, may, after their best Endeavours, vary in their Sentiments about them. Nor do they at all concern a *Christian Life*, but are matters of pure *Notion* and

The First Sermon.

and *Speculation*. So that it cannot with any reason be pretended that they are *Points* upon which Men's *Salvation* doth depend. It cannot be thought that God will be offended with any Man for his *Ignorance* or *Mistakes* concerning them. And, if not, if a Man may be a good *Christian*, and go to Heaven, whether he holds the right or the wrong side in these matters, for God's sake, why should we be *angry* with any one for having other *Opinions* about them than we have? Why should we not rather permit Men to use their *Understandings* as well as they can; and where they fail of the *Truth*, to bear with them, as God himself without question will; than by sticking for every unnecessary *Truth*, destroy that *Peace*, and *Love*, and *Amity* that ought to be among *Christians*.

The *second* thing I would recommend, is a great *Simplicity* and *Purity* of *Intention* in the pursuit of *Truth*; and at no hand to let *Passion* or *Interest*, or any *Self-end* be ingredient into our *Religion*.

The practice of this would not more conduce to the discovery of *Truth*, than it would to the promoting of *Peace*: For it is easie to observe, that it is not always a pure Concernment for the *Truth*, in the *Points* in Controversie, that makes us so zealous, so fierce, and so obstinate in our Disputes

Disputes for or against them; but something, of which that is only the *Mask* and *Pretence*, some *By-ends* that must be served, some *Secular Interest* that we have espoused, which must be carried on.

We have either engaged our selves to some *Party*, and so its Interests, right or wrong, must be promoted: Or we have taken up an *Opinion* inconsiderately at the first, and appeared in the favour of it, and afterward our own *Credit* doth oblige us to defend it: Or we have received some *Slight* or *Disappointment* from the Men of *one Way*, and so in pure pet and revenge we pass over to their Adversaries: Or it is for our gain and advantage, that the Differences among us be still kept on foot: Or we desire to get our selves a *Name* by some great *Atchievements* in the Noble *Science* of *Controversies*: Or we are possessed with the Spirit of Contradiction: Or we delight in *Novelties*: Or we love to be singular.

These are the things that too often both give birth to our *Controversies*, and also nourish and foment them.

If we would but cast these *Beams* out of our eyes, we should both see more clearly, and certainly live more peaceably, But whilst we pursue *base* and *sordid Ends* under the pretence of maintaining *Truth*,
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we shall always be in *Errour*, and always in *Contention*.

Let us therefore quit our selves of all our prepossessions; let us mortifie all our *Pride* and *Vain-glory*, our *Passion* and *Emulation*, our *Covetousness* and *Revenge*; and bring nothing in the World to our *Debates* about Religion, but only the *pure Love* of *Truth*; and then our Controversies will not be so long, and they will be more calmly and peaceably managed, and they will redound to the greater good of all *Parties*.

And this I dare say farther, to encourage you to labour after this Temper of Mind, That he that comes thus qualified to the Study of *Religion*, though he may not have the luck always to light on the *Truth*, yet with all his *Errours*, be they what they will, he is more acceptable to God, than the Man that hath *Truth* on his side, yet takes it up or maintains it to serve a turn. He that believes a *Falshood* after he hath used his sincere endeavours to find the *Truth*, is not half so much a *Heretick* as he that professeth a *Truth* out of evil *Principles*, and prostituteth it to *unworthy Ends*.

The *third Rule* is, Never to quarrel about *Words* and *Phrases*; but so long as other Men mean much-what the same
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that we do, let us be content, though they have not the luck to *express* themselves so well.

I do not know how it comes to pass, whether through too much heat and eagerness of disputing, that we do not mind one another's *Sense*, or whether through too much love to our own manner of *Thinking* or *Speaking*, that we will not endure any thing but what is conveyed to us in our own *Methods*: But, really, it often happens that most bitter Quarrels do commence, not so much from the different *Sense* of the contending Parties concerning the things they contend about, as from the different *Terms* they use to express the same *Sense*, and the different *Grounds* they proceed upon, or *Arguments* they make use of for the proof of it.

For my part, I verily believe that this is the Case of several of those *Disputes*, in which we *Protestants* do often engage at this day. I do not think, in many Points, our *Differences* are near so wide as they are sometimes represented, but that they might easily be made up with a little allowance to Men's *Words* and *Phrases*, and the different *Methods* of deducing their Notions.

It would be, perhaps, no hard matter to make this appear in those *Controversies* that are so much agitated among us concerning

cerning *Faith* and *Justification*, and the necessity of good *Works* to *Salvation*; and *Imputed Righteousness*, and the difference between *Vertue* and *Grace*; with some others, if this were a fit place for it. The Difference that is among us as to these Points is, possibly, not much greater than this. That some Men, in these Matters, speak more clearly and fully; others, more imperfectly and obscurely. Some Men convey their sense in plain and proper words; others delight in *Metaphors*, and do perhaps too far extend the *Figurative Expressions* of *Scripture*: Some reason more closely, and upon more certain *Principles*; others possibly may proceed upon weaker Grounds, and misapply *Texts* of *Scripture*, and discourse more loosely. But both *Parties* (especially the more moderate of both) seem to drive at much what the same thing, though by different ways; as appears from this, That being interrogated concerning the *Consequences* of their several *Opinions*, they generally agree in *admitting* or *rejecting* the same.

But *Fourthly*, Another thing that would make for *Peace*, is this; Never to charge upon Men the *Consequences* of their *Opinions*, when they expressly disown them.

This is another thing that doth hugely tend to widen our Differences, and to exasperate Men's Spirits one against another;

other; when having examin'd some *Opinion* of a *Man*, or *Party* of *Men*, and finding very great *Absurdities* and evil *Consequences* necessarily to flow from it, we presently throw all those into the *Dish* of them that hold the *Opinion*; as if they could not own the *one*, but they must necessarily own the *other*: Whereas, indeed, the *Men* we thus charge, may be so innocent in this matter, that they do not in the least dream of such *Consequences*; or if they did, they would be so far from owning them, that they would abhor the *Opinion* for their sakes.

To give you an Instance or two in this matter: It is a *Doctrine* maintained by some, That *God's Will is the Rule of Justice*; or, That *every thing is therefore just or good, because God wills it*. Those that are concerned to oppose this *Doctrine*, do contend that if this *Doctrine* be true, it will necessarily follow, that no *Man* can have any Certainty of the *Truth* of any one *Proposition* that *God* hath revealed in *Scripture*; because, say they, his *Eternal Faithfulness* and *Veracity* are by this *Doctrine* made *Arbitrary Things*. Granting now that this can by just consequence be made out, yet I dare say, those that hold the aforesaid *Doctrine* would be very angry, and had good reason so to be, if they were told that they did not, no, nor

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could not, upon their *Principles*, certainly believe the *Scripture*.

Some Men think that they can with demonstrative Evidence make out, that the *Doctrine* of God's *Irrespective Decrees* doth, in its Consequences, overthrow the whole *Gospel*; that it doth destroy the nature of *Rewards* and *Punishments*, cuts the very *Sinews* of Men's Endeavours after Vertue, makes all *Laws*, *Promises*, *Exhortations*, perfectly idle and insignificant things, and renders God the most *unlovely Being* in the World. Now supposing all this to be true, yet it would be a most unjust and uncharitable thing to affirm of any that believe that *Doctrine*, (many of whom are certainly pious and good Men,) that they do maintain any such impious and blasphemous Opinions as those that are now mentioned.

The Sum of all is, that a Man may believe a *Proposition*, and not believe all that follows from it: Not but that all the *Deductions* from a *Proposition* are equally true, and equally credible with the *Proposition* from whence they are deduced: But a Man may not so clearly see through the *Proposition*, as to discern that such *Consequences* are really deducible from it: So that we are at no hand to charge them upon him, unless he do explicitly own them.

If this Rule was observ'd, our Differences

ces would not make so great a noise, nor would the *Errors* and *Heterodoxes* maintained among us appear so monstrous and extravagant; and we should spare a great many hard words, and odious appellations, which we now too prodigally bestow upon those that differ from us.

The *Fifth* Rule is, To abstract Men's *Persons* from their *Opinions*; and in examining or opposing *these*, never to make any reflections upon those.

This is a thing so highly reasonable, that methinks no Pretender to Ingenuity should ever need to be called upon to observe it: For it seems very absurd and ridiculous in any *Argument*, to meddle with that that nothing concerns the *Question*. But what do *Personal Reflections* concern the *Cause* of *Religion*? Whatever it may be to the *Reputation* of an *Opinion*, I am sure it is nothing to the *Truth* of it, that such or such a Man holds it.

And truly, if Men would leave this Impertinence, we might hope for a better Issue of our *Religious Debates*: But whilst Men will forsake the *Merits* of the *Cause*, and unmanly fall to railing, and disparaging Men's *Persons*, and scraping together all the ill that can be said of them, they blow the Coals of Contention, they so im-bitter and envenom the Dispute, that it rankles into incurable Distastes and Heart-burnings.

1 Christians would do well to consider, that these mean Arts of exposing Men's *Persons* to discredit their *Opinions*, are very much unworthy the *Dignity* of their *Profession*, and most of all mis-becoming the *Sacredness* and *Venerableness* of the *Truth* they contend for. And besides, no Cause stands in need of them, but such an one as is extremely baffled and desperate; and even then they are the worst Arguments in the World to support it, for quick-sighted Men will easily see through the Dust we endeavour to raise; and those that are duller will be apt to suspect from our being so angry and so waspish, that we have but a bad Matter to manage.

We should consider that Men's *Persons* are *sacred* things; that whatever power we have to judge of their *Opinions*, we have no Authority to judge or censure *Them*: That to bring *Them* upon the Stage, and there throw Dirt on them, is highly rude and uncivil, and an Affront to *Humane Society*, and the most contrary thing in the World to *Christian Charity*, which is so far from enduring Reproaches and Evil-speaking, that it obliges us to cover as much as we can all the *Faults*, and even the very *Indiscretions* of others.

The *Sixth* and last thing I shall recommend to you as an Expedient of *Peace*, is, a vigorous Pursuit of *Holiness*.

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Do but seriously set your selves to be good, do but get your *Hearts* deeply affected with Religion as well as your *Heads*, and then there is no fear but you will be all the *Sons of Peace*.

We may talk what we will, but really it is our not *practising* our Religion that makes us so *Contentious* and *Disputations* about it: It is our *Emptiness* of the *Divine Life*, that makes us so full of Speculation and Controversie: Was but *That* once firmly rooted in us, these *Weeds* and *Excrescencies* of Religion would presently dry up and wither; we should loath any longer to feed upon such *Husks*, after we once came to have a Relish of that *Bread*.

Ah! How little Satisfaction can all our pretty *Notions* and fine-spun *Controversies* yield to a Soul that truly hungers and thirsts after Righteousness? How pitifully, flatly and insipidly will they taste, in comparison of the Divine Entertainments of the *Spiritual Life*.

Were we but seriously taken up with the *Substantials* of our Religion, we should not have leisure for the *Talking*, *Disputing* *Divinity*; we should have greater matters to take up our Thoughts, and more profitable Arguments to furnish out our Discourses. So long as we could busie our selves in working out our *Salvation*, and furthering the *Salvation* of others, we

should think it but a mean Employment to spend our time in spinning *fine Nets* for the catching of *Flies*.

Besides, this *Divine Life*, if it once took place in us, would strangely dilate and enlarge our hearts in *Charity* towards our *Brethren*; it would make us open our arms wide to the whole Creation; it would perfectly work out of us all that *Peevishness* and *Sowness*, and *Penuriousness* of Spirit, which we do too often contract by being addicted to a *Sect*; and would make us *Sweet* and *Benign*, and *Obliging*, and ready to receive and embrace all Conditions of Men. In a Word, It would quite swallow up all *Distinctions* of *Parties*; and whatever did but bear upon it the *Image* of *God*, and the *Superscription* of the Holy *Jesus*, would need no other *Commendatories* to our *Affection*, but would upon that alone account be infinitely dear and precious to us.

Let us all therefore earnestly contend after this *Divine Principle* of *Holiness*; let us bring down *Religion* from our *Heads* to our *Hearts*, from *Speculation* to *Practice*: Let us make it our business heartily to love *God*, and do his *Will*, and then we may hope to see *Peace* in our days.

This, this is that that will restore to the World the *Golden Age* of *Primitive Christianity*, when the *Love* and *Unity* of the

the Disciples of Jesus was so conspicuous and remarkable, that it became into a Proverb, *See how the Christians love one another.* This, this is that that will bring in the Accomplishment of all those glorious Promises of Peace and Tranquility that Christ hath made to his Church: Then shall the Wolf dwell with the Lamb, and the Leopard lie down with the Kid: Then shall not Ephraim envy Judah, nor Judah vex Ephraim; but we shall turn our Swords into Plough-shares, and our Spears into Pruning-hooks; and there will be no more consuming or devouring in all God's Holy Mountain.

I should now proceed to the Second general Point in my proposed Method of handling this Text, *viz.* To set before you the very great Engagements and Obligations we have upon us to follow after the Things that make for Peace; and that,

1. From the Nature and Contrivance of our Religion.
2. From the great Weight the Scripture lays upon this Duty.
3. From the great Unreasonableness of our Religious Differences.
4. From the very evil Consequences that attend them: As, 1. In that they are great Hindrances of a good Life.

2. They are very pernicious to the

The First Sermon.

Civil Peace of the State. 3. They are highly opprobrious to Christianity in general. And 4. and Lastly, Very dangerous to the *Protestant Religion*, as giving too many advantages, and too much encouragement to the *Fa- ctors of the Papacy*.

But I have, I fear, already exceeded the *Limits of a Sermon*, and therefore shall add no more.

God open our Eyes, that we may in this our day understand the Things that be- long to Peace, before they be hid from our Eyes.

I should now proceed to the second ge- neral Point in my proposed Method of handling this Text, viz. To let before you the very great Arguments and Ob- jectives we have upon us to follow after the Things that make for Peace; and that

1. From the Nature and Contrivance of our Religion.

2. From the great Blessings the Govern- ment lays upon this Duty.

3. From the great Unconformity of our Religious Differences.

SERMON
attended them: As 1. In that they are great Hindrances of a good Life. 2. They are very pernicious to the

S E R M O N II.

PREACHED AT

BOW-CHURCH,

On the 30th of January, 1675.

1 Tim. iv. 8.

*Godliness is profitable unto all things,
having a promise of the life that
now is, and of that which is to
come.*

THese words are the enforcement of an Exhortation which St. Paul had made to *Timothy* in the Verse beforegoing, which was that he should *Avoid prophane and Old-wives Fables*; meaning those impious and superstitious *Doctrines*, and the carnal and unchristian *Observances* that were grounded upon them (some of which he had mentioned in the beginning of this Chapter) which some at that time did endeavour to introduce into
Christi-

Christianity : and instead of applying his mind to these, that he should rather *Exercise himself unto true Godliness*.

This was the Exhortation. The Arguments wherewith he enforceth it are Two: First, The Unprofitableness of these Carnal and Superstitious *Doctrines* and *Practices*. *Bodily exercise* (saith he) *profiteth little*. Secondly, The real usefulness of solid Vertue and Godliness to all the Purposes of life, *Godliness is profitable to all things, having a promise of this Life, as well as of that which is to come*.

I shall not here meddle at all with the former part of the Apostle's *Exhortation* or the *Argument* that hath relation to it; but shall apply my self wholly to the latter, craving leave most plainly and affectionately to press upon you the *Exercise of Godliness*, upon those Grounds and Considerations on which the Apostle here recommendeth it.

Indeed to a Man that considers well, it will appear the most unaccountable thing in the World, that among all those several *Exercises* that Mankind busie themselves about, this of *Godliness* should be in so great a measure neglected; that Men should be so diligent, so industrious, so unwearied, some in getting *Estates*, others in purveying for *Pleasures*, others in learning *Arts* and *Trades*, All in some thing or other relating to this *sensible World*; and so few should study

study to acquaint themselves with *God*, and the Concernments of their Souls, to learn the *Arts* of Vertue and Religious Conversation.

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Certain it is, this *Piece* of Skill is not more above our reach than many of those other things we so industriously pursue; nay I am apt to think it is more within our power than most of them. For in our other Labours we cannot always promise to our selves certain success. A thousand things may intervene which we know not of, that may defeat all our plots and designs though never so carefully laid; but no Man ever seriously undertook the Business of Religion but he accomplished it.

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Nay farther, As we can with greater certainty, so can we with less pains and difficulty promise to our selves success in this affair, than we can hope to compass most of our worldly designs which so much take up our thoughts. I doubt not in the least but that less labour, less trouble, less solicitude will serve to make a Man a good *Christian*, than to get an *Estate*, or to attain a competent skill in *Humane Arts* and *Sciences*.

And then for other Motives to oblige us to the study of *Religion*, we have incomparably more and greater than we can have for the pursuit of any other thing. It is certainly the greatest Concernment we have in the World. It is the very thing God sent us into

into the World about. It is the very thing that his Son came down from Heaven to instruct us in. It is the very thing by which we shall be concluded everlastingly happy, or everlastingly miserable, after this life is ended.

These things well considered, we may justly (I say) stand amazed, that Men should be so prodigiously supine and negligent in an Affair of this nature and importance, as we see they generally are.

If there can any account be given of this matter, I suppose it must be some such as this, That the *things* of this *World*, upon which we bestow our Care, our Time, our Courtship, are present to us. We see them every day before our Eyes; we taste, we feel the sweetness of them; we are sensible that their enjoyment is absolutely necessary to our present well-being: But as for spiritual matters they lie under a great disadvantage. They appear to us as at a great distance. We do not apprehend any present need we have of them: Nor do we fancy any sweetness or relish in them. Nay, on the contrary, we form the most frightful and dismal *Images* of them than can be. We look upon them not only as *flat*, and *unfavoury*; but as things which if we trouble our heads too much about will certainly ruin all our designs in this World. We think *Religion* good for nothing but to spoil
good

good company; to make us melancholy and moping; to distract us in our Business and Employments; and to put so many restraints upon us, that we can neither with that freedom nor success pursue our Temporal Concernments, which we think necessary to our happiness in this World.

But let us suppose things to be thus with Religion as we have fancied, yet cannot this be any reasonable Excuse for our carelessness about it. What though there were no visible Benefit by a religious life in this World? What though the rewards of our pains about it were only in reversion? Yet since a time will come when it will be our greatest Interest to have been heartily Religious, is it not a madness now to neglect it? What tho' *Religion* be a course of life difficult and unpleasant; a way strewed with Briars and Thorns; a way which if we follow, we are certainly lost, as to our hopes of any thing here? Yet since a Time will certainly come when we shall wish that we had been *good Christians*, though we had lost our *right eyes* and our *right hands* upon the condition; when we shall wish that we had purchased Vertue, tho' at the rate of the loss of the whole World: For God's sake why should we not be of the same mind now? Who but Fools and Children but will look upon that which shall certainly and unavoidably

voidably be, with the same regard as if it was now present?

But indeed, this is not the Case of Religion; This Business of Piety is not so formidable as we often represent it. It is no such Enemy to our temporal designs. It is a very innocent thing, and will do us no harm; though we look no farther than this present World. It will hinder none of our delights or pleasures, but will allow us to gratifie every *Appetite* that God and Nature hath put into us. And if any Man doubt this, let him name that natural desire, which the Christian Religion doth forbid, or any way hinder the innocent satisfaction of: I am confident he shall be able to name none. Since this is the Case then, how much more *Childish* than *Children* shall we appear if we make so little reckoning of it? How inexcusably Foolish shall we be, if we will not be at some pains to possess our selves of that which will be no manner of Hindrance to us in our affairs in this World, and will infallibly make us everlastingly happy in that which is to come?

But farther; What if it be certain, that a Life of strict Vertue is not only no Hindrance to our Temporal designs, but a great Furtherance of them? What if it can be proved, that besides the influence it has on our Happiness in the next Life, it is also the best thing in the World to serve our turns

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in this? And that nothing can so much contribute to the bringing about our *Worldly Aims*; no such ready way to attain to what our very *Flesh* and *Blood* most desires, most delights in, as to be sincerely *Pious*. What imaginable pretence can we then have for our contempt of *God* and *Vertue*? If this can be made to appear, sure all our *Objections* will be fully answered; all our scruples satisfied; all our prejudices against *Religion* wholly removed; and every one that is not abandoned of his *Fortune* and his *Senses*, as well as his *Reason*, must think himself concerned to become a *Votary* to it; since he can have no *Temptation* or *Motive to Vice* which will not more powerfully draw him to *Vertue*; and all the ends that the one can pretend to serve, will much more effectually be served by the other; and he escapes an Eternity of Misery, and gets everlasting Life into the Bargain.

I think it therefore worth the while to spend the time now allotted me in making good this Point, and discovering something at least of that universal *Profitableness of Godliness* to the purposes of *Human Life*, that *St. Paul* in my Text assures us of.

But because the *Studies* of Men are so infinitely various, and the *Ends of Life* to be served, so many, that it will be impossible to speak particularly of them; it will be needful to pitch upon some general Heads, such

The Second Sermon.

such as, if they do not comprehend *all*, may yet take in *most* of those things, to which the Labours and Endeavours of Men are directed, and in the acquisition of which they have compassed their Designs; and to shew the *serviceableness* of Religion above all other means for the attaining of them. And I think I cannot pitch better than upon those three noted *Idols* of the World, *Wealth* and *Honour* and *Pleasure*; these being the *Goods* which have always been accounted to divide Mankind among them; and into the service of some one or *all* of which, All that set up for a happy life in this World do list themselves, how different and disagreeing so ever they be from one another as to their particular Employments and ways of Living. I shall therefore make it appear, that *Godliness* and *Religion* is a very great furtherance to the acquisition of all these, and that no Man can take a more ready way, either to *improve* his *Fortune*, or to *purchase* a *Name* and *Reputation* among men, or to *live comfortably* and *pleasantly* in this World, than heartily to serve God, and to live in the practice of every Vertue.

And in the *First* place, I begin with the *Conduciveness* of Religion and Godliness to *improve* our *outward Fortunes*; the Advantages of it for the getting or *encreasing* an *Estate*: For this is the thing to which our
Thoughts

Thoughts are commonly first directed, as looking upon it as the Foundation of a happy Life in this World.

But here I desire not to be mistaken: I would not be thought to deal with you, as one of our ordinary *Empiricks*, that promises many brave feats in his *Bill*, which are indeed beyond the power of his *Art*: I do not pretend that *Wealth* and *Opulency* is necessarily entailed upon *Religion*; so that whoever is *good* shall presently be enabled to make Purchases, and to leave Lands and Livings to his Children. *Riches* are one of those things that are not so perfectly in our power, that all Men may hope for an equal share of them. The having more or less depends oftentimes not so much upon our selves, as upon that condition and quality in which we were born, the way and course of Life into which our Friends put us; and a hundred accidental circumstances to which our selves contribute nothing. But this I say, supposing the vertuous Man in equal circumstances with others; supposing him to stand upon the same level, and to enjoy the same fortuitous hits and external concurrences that they do, and he shall by many odds have the advantage of them for thriving and improving in the World in any condition of life whatsoever.

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So that, so far as the getting of Riches depends upon Humane endeavours; so far as it is an *Art*, and falls under *Precepts* and *Directions*; no Man alive can propose a better expedient in order there-to than a serious practice of Religion.

To make this good, let it be considered, that as to the *means* that do in a more direct and immediate manner influence upon the getting or improving an Estate (I speak of *general means*, such as are of use in all conditions of life; for to meddle with the Mysteries of any Particular Art or Trade, is not my purpose, as indeed it is beyond my skill:) as to such means as these, I say, none can prescribe more effectual than these four.

1. *Prudence*, in administering our Affairs.
2. *Diligence*, in that Vocation wherein God hath placed us.
3. *Thrift* and good *Husbandry*.
4. Keeping a good Correspondence with those in whose power it is to hinder or promote our Affairs.

If now it do appear that *Godliness* doth highly improve a Man in all these four respects; if it can be shewed that all these *Fruits* naturally grow and thrive better in a *Religious* Soil than any other, it will evidently follow; that supposing these above named

The Second Sermon.

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named means do indeed contribute to the making of a Fortune, (and if they do not, no Man knows what doth; and we strangely abuse our Friends and our Children, when upon that account we recommend them to them) it follows, I say, ^{+ them} that a life of Godliness is a mighty advantage to a Man for the purposes I am speaking of.

And first of all, it will be easie to shew that *Godliness* doth above all things tend to *make a man wise and prudent, skilful and dexterous in the management of his Affairs of what nature soever*: For it doth very much clear and improve a Mans understanding, not only by a certain natural efficacy it hath (as I shall shew hereafter) to purifie the *Blood* and *Spirits*, upon which the perfection of our Intellectual Operations doth exceedingly much depend; but also by dispelling those *adventitious clouds* that arise in the discerning faculty from the noisome *Fumes* of Lust and Passion.

All Vice in the very nature of it, depraves and distorts a mans judgment, fills our minds with Prejudices, and false Apprehensions of things; and, no Man that is under the dominion of it, can possibly have such a free use of his Reason as otherwise he might; for he will commonly see things, not as they are in themselves, but in those disguises and false colours which

his Passion puts upon them: Upon which account he cannot avoid but he will be often imposed upon, and commit a thousand errors in the management of his Affairs, which the vertuous Man, whose Reason is pure and untinctur'd, is secured from. It cannot be imagined that either he should foresee events so clearly, or spy opportunities so sagaciously, or weigh things so impartially, or deliberate so calmly, or transact so cautiously, as the Man that is free from those manifold prepossessions which his mind is fraught with.

We see this every day verified in Men of all Ranks and Conditions, of all Callings and Employments. What a multitude of inconveniences, as to matter of dealing between Man and Man doth an intemperate Appetite betray Men to? How silly and foolish is the most shrewd Man, when Wine hath gotten into his head? There is none so simple in his Company, but supposing him to be sober, and to have designs upon him, he shall be able to over-reach him. What a World of Advantages doth the Angry Man give to him he deals with, by the hastiness and impatience of his Spirit? How often doth a Man do that in the fury and expectancies of a Lust, for which when his Ardours are over, he is ready to bite his Nails for very vexation?

It is thus more or less with all kind of Vices, they craze a Man's head, and cast a mist before his Eyes, and make him often lose himself in those very ways wherein he pretends to be most skilful: So that it cannot be denied, that Vertue is of a singular use in all matters wherein we have occasion to make use of our Reason, and doth secure us from a multitude of indiscretions, which without it we should unavoidably commit.

But secondly, *Godliness is also an excellent means to secure a man's diligence in the discharge of his Calling and Employment,* which is also a matter of very great consequence in order to our thriving in the World: for it is the *diligent hand that maketh rich,* and the *man that is diligent in his business, that shall stand before Kings;* as *Solomon* tells us,

Now the Obligations that *Religion* layeth upon us to be careful in this point, are far stronger than what can arise from any other respect or consideration soever; for it obligeth us to mind our Business, not only for our own but for *God's* sake: It chargeth the matter upon our Consciences, and represents it to us as a part of that service we owe to our *Creator*; and upon the due performance of which, no less than the everlasting welfare of our Souls doth depend: for it assures us, that he that will

call us to account for every *idle Word*, will much more do so for the *idle expence* of our *Time*, and the abuse and not improvement of those *Talents* that he hath entrusted us with. So that though we had no worldly inducement to make us diligent in our *Callings*, though we were sure we should suffer no prejudice in our *Temporal Affairs* by *Idleness*, and the neglect of our *Business*, (the fear of which yet is the only principle that puts *Worldly Men* upon action) nevertheless we were infinitely concerned not to be slack or negligent in this matter, in regard it is a point that will be so severely exacted of us in the other *World*.

I know but one *Objection* that can be made against this *Discourse*, and it is this, that what engagements soever *Religion* lays upon us to the careful spending of our time, yet its own *Exercises*, *Prayer* and *Reading*, and *Meditation*, take up so great a portion of it, which might be spent in the works of our ordinary *Employment*, that in effect it rather hinders our attendance on our *Business* than promotes it. But to this it is easily answered, that there is no *Man* so engaged in the *World*, but may if he please, make both his *Business* and his *Devotions* consist together without prejudicing of either.

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They have very false Apprehensions of Religion, that think it obliges us to be always upon our Knees, or always poring upon some good Book: No, we do as truly serve God, and perform acts of Religion, when we labour honestly in our Vocation, as when we go to Church, or say our Prayers.

It is true indeed, we ought to have our hearts in Heaven as much as is possible, and to that end we ought to pray continually; but what hinders but we may do this in the midst of our Business? There is no employment doth so entirely engross a Man's mind; but he may find leisure, if he please, many times a day, to entertain good thoughts, to quicken and reinforce his purposes, to cast up a short Prayer or a wish to God Almighty. And this I dare say for your encouragement, that such a devout frame of heart, such frequent and sudden dartings of your Souls to God, while you are at your Business, will be so far from hindring or distracting you in it, that they will make you go about it with much more vigour and alacrity.

But farther, I would ask any Man that makes the foresaid Objection, supposing Religion ten times more expensive of our time than really it is, yet whether Vice and Sin be not much more so, than it would

be. What a multitude of idle avocations from, and interruptions in our Business doth that daily occasion unto Men? What a number of impertinent Discourses, unprofitable Visits, needless points of Gallantry, long diversions by Drink, and Play, and Company; not to mention a great many other Debauches, doth it frequently engage Men in? and yet these we count no hindrances to our Business; these we complain not of; but to spend a quarter of that time in some devout Exercise, this is intolerable, it wasts too much of our time, our occasions will not permit it. Such partial and unjust estimators of things are we. But I proceed.

In the third place then, as for *Frugality* and good *Husbandry*, which is another necessary requisite for the getting of *Wealth*. *Religion* is unquestionably the best Mistress of it in the World; for it retrencheth all the exorbitances and wantonesses of our Desires, which are the things that pick the money out of our Purfes, and teacheth us to live after the measures of *Nature*, which every body knows are little, and cheap. It perfectly cuts off all those idle expences with which the Estates of other Men stand almost continually charged. The *Modesty* of it Cloaths us at a small rate; and its *Temperance* spreads for us, though a neat,

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yet a frugal Table. The attendance it requires on our Business will not allow us to embezel our money in Drinking or Gaming: nor will that *Purity* which is inseparable from it, ever let us know what the vast and sinking expences of lewdness and uncleanness are. In a word, it is *Vice* only that is the chargeable thing; it is only *Shame* and *Repentance* that Men buy at such costly rates. Godliness is saving, and full of good Husbandry; nor has it any known or unknown ways of spending, except it be those of *Charity* which indeed, in proper speaking, are not so much expence, as *Usury*; for money so laid out, doth always even in this life return to us with Advantage.

The fourth and last means I mentioned of *Thriving* in the World, was the *keeping a good Correspondence with all those in whose power it is to hinder or promote our Affairs*. This every body knows to be a prime point in *Policy*; and indeed it is of a large extent, and of continual use. No Man can be supposed so independent on others, but that as he is some way beholden to them for all that he has, so he stands in need of their help and concurrence for all that he hopes for. Men do not make their fortunes of themselves, nor grow rich by having Treasures dropped in their Laps; but

but they do it by the benefit of Humane Society, by the mutual Assistances and good Offices that one Man performs for another. So that whoever intends to thrive in the World, it above all things imports him so to carry himself towards all that he hath any Commerce with, so far to secure their favour and good will, that they may be obliged not to deny him any of those Assistances which the Exigency of his Affairs calls for at their hands. But now, how this should be done any otherwise than by being truly *Just* and *Honest*, by abstaining from *Violence* and *Injury*, by being *True* to our *Trust*, and *Faithful* in performing our *Contracts*; and, in a word, by doing all those good *Offices* to others, which we expect they should do unto us; which, as our Saviour tells us is the *Sum of Religion*, is a very hard thing to conceive.

The Usefulness, or rather the Necessity of such a Behaviour as this, in order to the gaining the good *Opinion* of others, and so serving our own *Ends* by them, is so universally acknowledged, that even those that make no real Conscience of these things, are yet nevertheless, in all their Dealings, forced to pretend to them. *Open* and *Bare-faced Knavery* rarely serves a Man's turn in this World; but it is under the Mask of *Vertue* and *Honesty*, that

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it usually performs those Feats it doth; which is no less than a Demonstration of the Conduciveness of those things to promote our Temporal Interests: For if the mere *Pretence* to them be a great advantage to us for this purpose, it cannot be imagined but that the *Reality* of them will be a greater. Certainly the *Power of Godliness* will be able to do more than the *Form* alone; and that if it was upon no other account than this, that no Man that is but a mere *Pretender to Honesty* can long hope to keep his Credit among Men. It is impossible to *act* a *Part* for any long time; let him carry it never so cunningly, his *Vizor* will some time or other be thrown off, and he will appear in his true Colours; and to what a World of Mischiefs and Inconveniences he will then be exposed, every one that knows how hated, how detested, how abandon'd by every one a *Knave* and a *Villain* is, may easily determine. I hope I need say no more to convince you that *Religion* is the best *Policy*; and that the more hearty and conscientious any Man is in the practice of it, the more likely he is to *Thrive* and *Improve* in the World.

So that I may now proceed to the *Second* general Point to be spoken to, which is, *The Profitableness of Religion for the attaining*

attaining a good Name and Reputation. How very much it conduceth to this purpose, will appear from these two Considerations.

First, It lays the *surest Grounds* and *Foundations* for a *Good Name* and *Reputation*.

Secondly, Men are generally so just to it, that it rarely misses of a good Name and Reputation: The first is an Argument from *Reason*; the second, from *Experience*.

First of all, *Godliness* layeth the *truest Foundation* for a *fair Reputation* in the World. There are but two things that can give a Man a Title to the good *Opinion* and *Respects* of Men; the inward *Worth* and *Dignity* of his *Person*, and his *Usefulness* and *Serviceableness* to others. The first of these challengeth Men's *Esteem*, the other their *Love*. Now both these Qualities Religion and Vertue do eminently possess us of.

For, First, The *Religious* Man is certainly the most *Worthy* and *Excellent* Person; for he, of all others, lives most up to the great *End* for which he was designed, which is the natural measure of the *Goodness* and *Worth* of Things.

Whatever External Advantages a Man may have, yet if he be not endow'd with Vertuous Qualities, he is far from having
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any true Worth or Excellence, and consequently cannot be a fit Object of our *Praise* and *Esteem*; because he wants that which should make him *Perfect* and *Good* in his *Kind*. For it is not a comely Personage, or a long Race of Famous Ancestors, or a large Revenue, or a multitude of Servants, or many swelling Titles, or any other thing without a Man, that speaks him a *Compleat Man*, or makes him to be what he should be: But the right use of his Reason, the employing his Liberty and Choice to the best purposes, the exercising his Powers and Faculties about the *fittest Objects*, and in the most *due Measures*; these are the Things that make him *Excellent*. Now none can be said to do this, but only he that is *Vertuous*.

Secondly, Religion also is that which makes a Man most *Useful* and *Profitable* to others; for it effectually secures his performance of all those Duties whereby both the Security and Welfare of the *Publick*, and also the Good and Advantage of *particular* Persons, is most attained.

It makes Men Lovers of their Country, Loyal to their Prince, Obedient to Laws: It is the surest Bond and Preservative of Society in the World. It obliges us to live peaceably, and to submit our selves to our
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Rulers, not only for *Wrath*, but also for *Conscience* sake: It renders us modest and governable in Prosperity, and resolute and courageous to suffer bravely in a good Cause, in the worst of Times: It teacheth us to endeavour as much as in us lies to promote the Good of every particular Member of the Community, to be inflexibly upright, to do hurt to none, but good Offices to all; to be charitable to the Bodies and Souls of Men, to do all manner of Kindnesses that lie within our power: It takes off the Sowness and Moroseness of our Spirits, and makes us Affable and Courteous, Gentle and Obliging, and willing to embrace with open Arms, and an hearty Love, all Sorts and Conditions of Men.

In every Relation wherein we can stand to one another, it influenceth upon us, in order to the making us more useful: It makes *Parents* kind and indulgent, and careful of the Education of their *Children*; and *Children* loving and obedient to their *Parents*: It makes *Servants* diligent to please their *Masters*, and to do their Work in Singleness of Heart, not with Eye-service, as Men-pleasers, but as unto God; and it makes *Masters* gentle and forbearing, and careful to make provision for their Family, as those that know they have a Master in Heaven, that is no Respector of Persons. In a word,

word, There is no Condition or Capacity, in which Religion will not be signal-ly an Instrument of making us more serviceable to others, and of doing more good in the World. And if such be the Spirit and Temper of it, how is it possible but it must needs acquire a great deal of Respect and Love from all sorts of Men? If Obligingness and doing good in one's Generation do not endear a Man to those that know him, do not entitle him to their Love and Affections, what thing in the World is there that is likely to do it?

But Secondly, *True and unaffected Goodness seldom misses of a good Reputation in the World.* How unjust to Vertue soever Men are in other respects, yet in this they generally give it its due; where-ever it appears, it generally meets with Esteem and Approbation; nay, it has the good Word of many that otherwise are not over-fond of Religion: Though they have not the Grace to be *Good* themselves, yet they rarely have the Confidence not to commend *Goodness* in others.

Add to this, that no Man ever raised to himself a *Good Name* in the World, but it was upon the score of his *Vertues*, either *Real* or *Pretended*. *Vice* hath sometimes got *Riches*, and advanced it self in-
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to *Preferments*; but it never was accounted *Honourable* in any Nation.

It must be acknowledged indeed, that it may and doth sometimes happen that *Vicious* Men may be had in *Esteem*; but then it is to be considered, that it is not for their *Vices* that they are esteemed, but for some good *Quality* or other they are eminent in. And there is no doubt, if those Men were without those *Vices*, their *Reputation* would be so far from being thereby *diminished*, that it would become much more *Considerable*.

It must also be acknowledged on the other hand, that even *Vertuous* and *Good* Men may sometimes fail of that *Esteem* and *Respect* that their *Vertue* seems to merit; nay, in that degree as to be flighted and despised, and to have many *Odious Terms* and *Nick-names* put upon them: But when we consider the *Cases* in which this happens, it will appear to be of no force at all for the disproving what has been now delivered. For, *First*, It ought to be considered what kind of *Persons* those are that treat *Vertue* and *Vertuous* Men thus *Contemptuously*; we shall always find them to be the *Worst* and the *Vilest* of Mankind; such who have debauched the natural Principles of their Minds, have lost all the *Notions* and *Distinctions* of *Good* and *Evil*, are fallen below the *Dignity*

nity of *Humane Nature*, and have nothing to bear up themselves with but *Boldness* and *Confidence*, *Drollery* and *Scurrility*, and turning into *Ridicule* every thing that is grave and serious. But it is with these as it is with the *Monsters* and *Extravagances* of *Nature*, they are but very *Few*: Few in comparison of the rest of Mankind, who have wiser and truer Sentiments of Things: But if they were more numerous, no Man of Understanding would value what such Men said of him. It looks like a Crime to be commended by such Persons; and may justly occasion a Man to reflect upon his own Actions, and to cry out to himself, as *He* did of old, What have I done, that these Men speak well of me?

But *Secondly*, It cannot be denied but that some Persons who are otherwise *Vertuous* and *Religious*, may be guilty of such Indiscretions as thereby to give others occasion to *sight* and *despise* them. But then it is to be considered, that this is not to be charged upon *Vertue* and *Religion*, but is the *particular Fault* of the *Persons*. Every one that is *Religious*, is not *Prudent*; the Meanness of a Man's *Understanding*, or his rash and intemperate *Zeal*, or the Moroseness of his *Temper*, or his too great *Scrupulosity* about little things, may sometimes make his Behaviour *Un-*

couth and *Fantastick*, and betray him to do many Actions which he may think his *Religion* obliges him to, that other People will be apt to fancy *Silly* and *Ridiculous*. But this doth not at all reflect upon *Religion*; nor doth it follow, that because the *Imprudence* of this or the other particular Man exposes him to the *Mirth* and the *Pleasantness* of others, that therefore all *Religious Persons* must fall under the same *Fate*: Most certainly *Religion*, where-ever it is governed by *Knowledge* and *Sound Principles*, where-ever it is managed with *Prudence* and *Discretion*, is a thing so *Noble*, so *Amiable*, that it attracts *Love*, and commands *Respect* from all that are acquainted with it, unless they be such profligately wicked Persons as I just now spoke of.

There is one *Objection* made from the *Scripture*, against this and the former *Point* I have been speaking to, which I desire to remove before I proceed to the *Third General Head* of my Discourse. It is this; That the *Scripture* is so far from representing *Godliness* as a means to improve our *Fortunes*, or attain a *Reputation in the World*, that it seems directly to affirm the contrary; for it assures us, that *All those that will live godly in Christ, must suffer Persecution*: That the *Disciples of Christ shall be hated of*
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all Men, for His Name's sake: That the World shall revile and persecute them, and speak all manner of Evil of them: And that through many Tribulations we must enter into the Kingdom of God.

But to this it is easily answered, that these and other such like Passages of Scripture do not speak the *General* and *Common* Fate that attends Godliness in all *Times* and *Places* of the World, according to the *Ordinary* Course of God's Providence; but only refer to that *particular Time*, when *Christianity* was to be planted in the World; then, indeed, *Persecution* and *Disgrace*, Loss of *Goods*, and even of *Life* it self, was to be the common Portion of those that professed it. Nor could it otherwise be expected; for, when a new *Religion* is to be set up, and such a Religion as is perfectly *destructive* of all those others that have been by long *Custom* received, and are by *Laws* established in the World, it cannot be imagined but that it will meet with a great deal of *Contradiction* and *Opposition* from all sorts of Persons. But this was a peculiar and extraordinary Case, and could but last for a certain Time: Now that *Christianity* hath obtained in the World, and is adopted into the *Laws* of Kingdoms, as, God be thanked, it is among us at this day; so far need we be from fearing that the *Practi*

Price of it will draw upon us any *Persecution*, or such other Inconveniences as are mention'd in the fore-cited places, that there is no doubt but that we may rationally expect from it all those *External Benefits and Advantages*, which, as we have seen, it is in its own nature apt to produce, and which God hath indeed made over to it by *Promise*, in several Passages of the *Scripture*, especially of the *Old Testament*.

For that I may mention this by the By, I do not conceive that those Promises of *Long Life, Good Days*, and all manner of *Worldly Prosperity*, with which the Practice of *Godliness* is so frequently enforced in the *Old Testament*, were so appropriated to the *Jewish Religion*, as to be antiquated or disannulled by the Introduction of the *Christian*; but rather that they are still in force to all the Purposes they were then; for that the Coming of *Christ* into the World did add many great *Blessings and Privileges* to the People of God, which before they had not, we are certain of: But that it took away from them any that before they had, this we no where read; nor, indeed, is it probable.

But I hasten to the *Third* and last General Head I am to speak to, which is, *The excellent Ministeries of Religion, above all other*

other things, to the Pleasures of Humane Life. Which Point, if it be clearly made out, I do not see what can be farther wanting to recommend it unto us; as the most effectual Instrument for the serving all our turns in this World. Now that Godliness doth indeed make the most excellent Provisions for all sorts of Pleasures, will appear by these four Considerations.

First, That it eminently ministreth to *Health*, which is a necessary Foundation for all *Pleasures*.

Secondly, It doth much increase the *Relish* and *Sweetness* of all our other *Pleasures*.

Thirdly, It secures us from all those *Inquietudes* and *Disturbances* which are apt to *embitter* our *Pleasures*, and make our Lives uncomfortable.

Fourthly, It adds to *Humane Life* a World of *Pleasures* of its own, which those that are not possessed of it, are utterly unacquainted with.

First of all, *Godliness* doth very much conduce to *Health*: Which is so necessary to our Enjoyment of any *sensible Good*, that without it, neither *Riches*, nor *Honours*, nor any thing that we esteem most gratifying to our Senses, will signifie any thing at all to us. Now that a *Sound* and *Healthful Constitution* does exceedingly much depend upon a discreet Government and

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Moderation of our Appetites and Passions, upon a sober and temperate Use of all God's Creatures, which is an *Essential Part of True Religion*, is a thing so evident, that I need make no words about it. What are most of our *Diseases* and *Infirmities*, that make us miserable and unpity'd while we live, and cut us off in the midst of our days, and transmit Weakness and Rottenness to our *Posterity*, but the Effects of our *Excesses* and *Debauches*, our *Wantonness* and *Luxury*? Certainly, if we would observe those Measures in our *Diet* and in our *Labours*, in our *Passions* and in our *Pleasures*, which Religion has bound us up to, we might to such a degree *Preserve* our *Bodies*, as to render the greatest part of *Physick* perfectly superfluous. But these things are too well known, to need to be insisted on: I therefore pass on to the next thing.

Secondly, *A Life of Religion doth very much increase the Relish and Sweetness of all our sensible Enjoyments*. So far is it from abridging us of any of our Earthly Delights, (as its Enemies slanderously represent it,) that it abundantly heightens them. It doth not only indulge to us the free Use of all those good Creatures of God which he hath made for the Support and Comfort of Mankind, while they are in these Earthly Bodies; but also makes them more exquisitely

quifitely gratifying and delightful, than without it they could poffibly be. And this it doth in part by the means of that never fufficiently commended Temperance and Moderation I before fpoke of; for hereby it comes to pafs that our *Senfes*, which are the Instruments of our Pleafures, are always preferv'd in that due Purity and Quicknefs that is abfolutely neceffary for the right performing of their *Offices*, and the rendring our Perceptions of any thing grateful and agreeable: Whereas the *Senfual* and *Voluptuous* Man defeats his own Defigns, and whilst he thinks to enjoy a greater fhare of *Pleasures* than other Men, really enjoys a *lefs*; for his Diffolutenefs, and giving up the Reins to his Appetites, only ferves to dull and ftupifie them. Nor doth he reap any other Benefit from his continual hankering after *Bodily Pleasures*, but that his *Sensations* of them are hereby made altogether *flat* and *unaffecting*. Neither is his *Meat* half fo favoury, nor his *Recreations* fo diverting, nor his *Sleep* fo fweet, nor the *Company* he keeps fo agreeable as *Theirs* are, that by following the Meafures of *Nature* and *Reason*, come to them with *truer* and more *unforc'd* Appetites.

But befides this, there is a certain *Lightfomnefs* and *Chearfulnefs* of mind, which is in a manner *peculiar* to the truly *Religious* Soul,

Soul, that above all things *sets off* our Pleasures, and makes all the *Actions* and *Perceptions* of Humane Life *Sweet* and *Delightful*. True *Piety* is the best Cure of *Melancholy* in the World; nothing comparable to it for dispelling that *Lumpishness* and *Inactivity*, that renders the Soul of a Man incapable of enjoying either it self or any thing else. It fills the Soul with perpetual *Light* and *Vigour*, infuseth a strange kind of *Alacrity* and *Gaiety* of Humour into us. And this it doth not only by removing those things that *Hinder* our Mirth, and make us languish in the midst of our Festivities, (such as are the Pangs of an Evil *Conscience*, and the storms of unmortified *Passions*, of which I shall speak in the following particular) but even by a more *Physical Efficiency*. It hath really a mighty Power to *Correct* and *Exalt* a Man's *Natural Temper*. Those Ardent Breathings and Workings wherewith the Pious Soul is continually carried out after God and Vertue, are to the Body like so much *Fresh Air* and *Wolsom Exercise*, they *Fan* the *Blood*, and keep it from *Setling*; they *Clarifie* the *Spirits*, and purge them from those grosser *Feculencies* which would otherwise *Cloud* our *Understandings*, and make us *dull* and *listless*. And to these effects of *Religion* doth *Solomon* seem to allude, when he tells us, that *Wisdom maketh a man's face to shine*, Eccl. 3. 1.

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Where he seems to intimate, that that *Purity* and *Exaltation* into which the *Blood* and *Spirits* of a Man are wrought by the Exercise of Vertue and Devotion, doth diffuse it self even to his *Outward Visage*, making the *Countenance* clear and serene, and filling the *Eyes* with an unusual kind of Splendor and Vivacity. But whether this be a true Comment on his words or no, certain it is, that *Piety* disposeth a Man to *Mirth* and *Lightness* of Heart above all things in the World: and how admirable a *Relish* this doth give to all our other *Pleasures* and *Enjoyments* there is none but can easily discern.

Thirdly let it be farther considered, that *Godliness* is a most Effectual *Antidote* against all those *Inquietudes*, and *Evil Accidents*, that do either wholly *destroy*, or very much *embitter* the *Pleasures* of this Life.

For whilst it teacheth us to place all our Happiness in *God Almighty* and *our selves* only, whilst we have learn'd to bring all our Affections and Passions, our Desires and Aversions, our Hopes and Fears under the command of our *Reason*, and endeavour not so much to suit *Things* to our *Wills*, as our *Wills* to *Things*; being Indifferent to all Events that can happen, save only that we always judge those Best
which

which God in his Providence sends us. Being, I say thus disposed (as certainly Religion, if it be suffered to have its perfect work upon us, will thus dispose us,) what is it that shall be able to disturb or interrupt our *Pleasures*, or create any trouble or Vexation to us? Our *Present Enjoyments* will not be *embittered* with the fear of losing them, or *lessened* by our Impatient Longing after *Greater*. Our *Brains* will not be upon the *Rack* for Compassing things that are perhaps Impossible, nor our *Bodies* under the Scourge of *Rage* and *Anger* for every Disappointment. We shall not look pale with *Envy* that our *Neighbours* have that which *we* have not, nor pine away with *Grief* if we should happen to lose that which we have.

But the *Vicious* Man is exposed to all these Miseries, and a thousand more; he carries that within him, which will perpetually fret and torment him, for he is a *Slave* to his *Passions*; and the least of them, when it is let loose upon him, is the *Worst* of *Tyrants*. He is like the *Troubled Sea*, restless and ever working, ruffled and discomposed with every thing. He is not capable of being rendred so much as *Tolerably Happy* by the best condition this World affords: For having such a World of Impetuous *Desires* and *Appetites* which must be all *satisfied*, or else he is miserable; and

and there being such an infinite number of *Circumstances* that must concur to the giving them that *Satisfaction*: And all these depending upon *Things without him*, which are perfectly out of his Power, it cannot be avoided but he will continually find matter to disquiet him, and render his condition troublesome and uneasie; a thousand unforeseen Accidents will ever be crossing his Designs. Nor will there be wanting some little Thing or other, almost hourly to put him out of Humour.

And if this be the Case of the *Vicious Man*, in the *Best Circumstances* of this World, (where the causes of Vexation are in a manner undiscernable) in what a miserable Condition must he needs be under those more *Real Afflictions* unto which Humane Life is obnoxious? what is there that shall be able to support his Spirit under the Tedioufness of a *Lingering Sickness*, or the Anguish of an *Acute Pain*? What is become of all his Mirth and Jollity, if there should happen a *Turn* in His *Fortune*, if he should fall into *Disgrace*, or his Friends forsake him, or the Means of maintaining his Pleasures fail him, and the miserable Man become *Poor* and *Despised*? Not to mention a great many more Evils, which will make him incapable of any Consolation, eat into the Heart of his best Enjoyments, and become *Gall* and *Wormwood* to his Choicest Delicacies.

And

And has he not now, think you, made *admirable* Provisions for his *Pleasures*? Has he not done himself a wonderful Piece of Service, by freeing himself from the *Drudgery* as he calls it, of Vertue and Religion? Alas, *Poor Man*! this is the only Thing that would now have secured him from all these sad *Accidents* and *Displeasures*. The *Good Man* sits above the *Reach* of *Fortune*, and in spite of all the *Vicissitudes* and *Uncertainties* of this *Lower World*, with which other Men are continually Alarm'd, enjoys a Constant and Undisturbed Peace. Those *Evils* that may be *Avoided*, (and really a great many which afflict mortal Men, are such) he by his Prudent Conduct and Government of himself wholly prevents. And those that are *Unavoidable*, he takes by such a *Handle*, that they have no power to do him any *Harm*: For he is indeed possessed of that which the *Alchymists* in vain seek for: Such a *Sovereign Art* he has, that he can turn the *Basest Metals* into *Gold*, make such an use of the *worst Accidents* that can befall him, that they shall not be accounted his *Miseries*, but his *Enjoyments*. So that however the varieties of his Condition may occasion a *change* in his *Pleasures*, yet can they never cause any *Loss* or *Destruction* of them.

And

And this security he enjoys, not as some of the *Stoicks* of old pretended to do, by an Imaginary *Insensibility*, or by changing the *names* of *Things*, calling that *no Evil* which Really is one: but by an absolute Resignation of himself to the Will of *God*, and an Hearty acquiescing in his wise Providence. He is certain there is a *God* that governs the World, and that nothing happens to him, but by his Order and Appointment. And he is certain also that this *God* hath a real Kindness for him, and would not dispense any Event unto him, but what is really for his Good and Advantage. And these thoughts so support his Spirit, that he not only bears patiently, but thanks *God* for whatever happens to him. And instead of Fretting and Complaining that things succeed otherwise than he expected, he resolves with himself that that Condition, whatever it be, in which he actually is, is indeed best for him; and that which he himself, were he to be the Carver of his Fortunes, supposing him but truly to understand his own Concernments, would chuse for himself above all others.

But farther, besides this security from *Outward Disturbances* which our Vertue obtains for us, there is another *Evil* which it also delivers us from, with which the wicked Man is almost perpetually haunted,
and

and which seldom suffers him to enjoy any sincere, unmingled Pleasure. That which I mean is the *Pangs* of an *Evil Conscience*, the Fears, the Restlessness, the Confusion, the Amazements that arise in his Soul from the sense of his Crimes, and the just Apprehensions of the Shame and Vengeance that doth await them, possibly in this Life, but most certainly in the Life to come.

How Happy, how Prosperous soever the Sinner be as to his other Affairs, yet these Furies he shall be sure to be plagued with: no pompousness of Condition, no costly Entertainments, no noise of Company will be able to drive them away. Every Man that is wicked cannot but know that he is so, and that very Knowledge is a Principle of perpetual Anguish and Disquietude. Be his Crimes never so secret, yet he cannot be confident they will always continue so: and the very Apprehension of this makes him feel all the Shame and Amazement of a present Discovery. But put the case he hath had the good luck to sin so closely, or in such a nature that he need fear nothing from *Men*; yet he knows there is an Offended *God* to whom he hath a sad and a fearful Reckoning to make; a God too *Just* to be Bribed, too *Mighty* to be Over-awed, too *Wise* to be Imposed upon. And is not *the Man*, think you, under such Reflections as these likely to

to live a very *Comfortable* life? Ah, none knows the *Bitterness* of them but himself that feels them. To the Judgment of others he perhaps appears a very happy Man, he hath the World at his beek, all things seem to conspire to make him a great *Example* of *Prosperity*; we admire, we applaud his Condition. But ah, we know not how sad a heart he often carries under this fair Out-side: we know not with what sudden Damps his Spirit is often struck, even in the height of his Revelings. We know not how unquiet, how broken his sleeps are, how oft he starts and looks pale; when the Wife that lies by his side understands not what the matter is with him.

He doth indeed endeavour all he can to stifle his Cares, and to stop the mouth of his Conscience. He thinks to *divert* it with *Business*, or to *flatter* it with little *Sophistries*, or to *drown* it with *Rivers* of *Wine*, or to *calm* it with *soft* and *gentle* *Airs*. And he is indeed sometimes so successful in these Arts as for a while to lay it asleep. But alas! this is no lasting Peace, the least thing awakens it, even the sound of a *Passing-Bell*, or a *clap* of *Thunder*; nay, a *Frightful Dream*, or a *Melancholy Story* hath the power to do it, and then the poor Man returns to his Torment.

And

And now judge you whether the Honest and Vertuous Man that is free from all these Agonies, that is at Peace with God, and at Peace with his own *Conscience*; that apprehends nothing terrible from the *one*, nor feels any thing troublesome from the *other*, but is safe from *Himself* and from all the *world* in his own Innocence: Judge, I say whether such a one hath not laid to himself *better* and *surer Foundations* for *Pleasures* and a happy Life, than the Man that by indulging his *Lusts* and *Vices*, only breeds up a *Snake* in his *Bosom*, which will not cease to *Sting* and *Gall* him beyond what a *Tongue* is able to express, or a *witty Cruelty* to invent.

Fourthly and lastly, Besides the benefits of *Religion* for removing the *hinderances* of our *Pleasures*; it also adds to Humane Life a world of *Pleasures* of its own, which vicious men are utterly unacquainted with.

+ And these are of so excellent a kind, so delicious, so enravishing, that the highest gratifications of sense, are not comparable to them. Never till we come to be heartily Religious do we understand what *true Pleasure* is. That which ariseth from the grateful motions that are made in our outward senses, is but a *faint shadow*, a *mere dream* of it. Then do we begin to enjoy
true

true Pleasures indeed when our Highest and Divinest Faculties, which were wholly laid asleep while we lived the Life of Sense, begin to be awakened, and to exercise themselves upon their proper objects; when we become acquainted with God, and the Infinite Abyss of *Good* that is in him; when our hearts are made sensible of the great Love and Good-will he bears us; and in that Sense are powerfully carried out in Joy and Love, and Desire after him: When we feel the *Divine Nature* daily more and more displayed in our Souls, shewing forth it self in the blessed Fruits of Charity, and Peaceableness, and Meekness, and Humility, and Purity, and Devotion, and all the other Graces of the Holy Spirit. It is not possible but that such a Life as this must needs be a Fountain of inexpressible Joy to him that leads it, and fill the Soul with transcendently greater Content than any thing upon Earth can possibly do: For this is the Life of God, this is the Life of the Blessed Angels above, this is the Life that is most of all agreeable to our own Natures. While we live thus, things are with us as they should be; our Souls are in their natural Posture, in that state they were framed and designed to live in: whereas the Life of Sin is a state of Disorder and Confusion; a perpetual violence and force upon

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our

our Natures. While we live thus, we enjoy the *Pleasures of Men*, whereas before when we were governed by Sense, we could pretend to no other satisfactions but what the *Brutes* have as well as we. In this state of Life we gratifie our *Highest* and *Noblest* Powers, the intellectual Appetites of our Souls; which as they are infinitely capacious, so have they an infinite good to fill them: whereas in the sensual Life, the *meanest*, the *dullest*, and the *most contracted* Faculties of our Souls were only provided for.

But what need I carry you out into these *Speculations*, when your own *sense* and *experience* will ascertain you in this matter above a thousand Arguments. Do but seriously set your selves to *serve God*, if you have yet never done it, do but once try what it is to live up to the Precepts of *Reason*, and *Vertue*, and *Religion*; and I dare confidently pronounce that you will in *one month* find more *Joy*, more *Peace*, more *Content*, to arise in your spirits, from the sense that you have resisted the Temptations of Evil, and done what was your duty to do, than in *many years* spent in Vainity and a Licentious course of living. I doubt not in the least, but that after you have once *seen* and *tasted how gracious the Lord is*, how good all his ways are, but you will proclaim to all the World, that

One

One day spent in his Courts is better than a thousand. Nay, you will be ready to cry out with the *Roman Orator* (if it be lawful to quote the *Testimony* of a *Heathen*, after that of the *Divine Psalmist*) that *One day lived according to the Precepts of Vertue is to be preferred before an Immortality of Sin.*

You will then alter all your sentiments of things, and wonder that you should have been so strangely abused by false representations of Vertue and Vice. You will then see that Religion is quite another thing than it appeared to you before you became acquainted with it. Instead of that grim, sowre, unpleasant Countenance in which you heretofore painted her to your self, you will then discover nothing in her but what is infinitely Lovely and Charming. Those very Actions of Religion which you now cannot think upon with Patience, they seem so harsh and unpleasant, you will then find to be accompanied with a wonderful Delight. You will not then complain of the narrowness of the *Bounds*, or the scantiness of the *Measures* that it hath confined your desires to; for you will then find, that you have hereby gained an entrance into a far greater and more perfect *Liberty*. How ungentilely, how much against the grain of *Nature* soever it now looks to forgive an *Injury*, or

an *Affront* ; you will then find it to be as far more easie, so far more sweet than to revenge one. You will no longer think works of *Charity* burdensome or expensive ; or that to do good Offices to every one is an employment too mean for you ; for you will then experience that there is no sensuality like that of *doing Good*, and that it is a greater pleasure to *do* a kindness than to *receive* one. How will you chide your self for having been so averse to *Prayer* and other *devout Exercises*, accounting them as tiresome unfavoury things ; when you begin to feel the delicious Relishes they leave upon your Spirit ? You will then confess that no Conversation is half so agreeable as that which we enjoy with God Almighty in Prayer ; no Cordial so reviving as heartily to pour out our Souls unto him. And then to be affected with his *Mercies*, to praise and give thanks to him for his Benefits, what is it but a very *Heaven upon Earth*, an anticipation of the Joys of Eternity ? Nay, you will not be without your pleasures even in the very *entrance* of *Religion*, then when you exercise acts of *Repentance*, when you *mourn* and *afflict* your self for your sins, which seems the frightfullest thing in all Religion. For such is the nature of that holy sorrow, that you would not for all the World be without it, and you will find

find far greater Contentment and Satisfaction in *grieving* for your *Offences*, than ever you did receive from the *Committing* them.

But, O the ineffable Pleasures that do continually spring up in the heart of a good Man, from the sense of God's Love, and the hope of his Favour, and the fair prospect he hath of the Joy and Happiness of the other World! How pleasing, how transporting will the thought of these things be to you! To think that you are one of those happy Souls that are of an Enemy become the Friend of God, that your ways please him, and that you are not only *Pardoned*, but *Accepted* and *Beloved* by him? to think that you a *poor Creature*, who were of your self nothing, and by your sins had made your self far worse than nothing, are yet by the goodness of your Saviour become so *considerable* a *Being*, as to be able to give delight to the King of the World, and to *cause joy in Heaven among the Blessed Angels by your Repentance*: to think that God charges his Providence with you, takes care of all your Concerns, hears all your Prayers, provides all things needful for you, and that he will in his good time take you up unto himself, to live everlastingly in his Presence, to be partaker of his Glories, to be ravished with his Love, to be acquaint-

ted with his Counfels, to know and be known by *Angels, Archangels, and Seraphims*; to enjoy a Conversation with *Prophets, Apostles, and Martyrs*, and all the *Raised and Glorified Spirits of Brave Men*; and with all these to spend a happy and a rapturous Eternity, in Adoring, in Loving, in Praising God for the Infiniteness of his Wisdom, and the Miracles of his Mercy and Goodness to all his Creatures. Can there be any *Pleasure* like this? Can any thing in the World put you into such an *Ecstasie* of Joy as the very *thought* of these things? With what a mighty scorn and contempt will you in the sense of them look down upon all the little Gauderies and sickly Satisfactions that the Men of this World keep such a stir about? How empty and evanid, how flat and unsavoury will the best Pleasures on Earth appear to you in comparison of these Divine Contentments? You will perpetually rejoyce, you will sing Praises to your Saviour, you will bless the day that ever you became acquainted with him; you will confess him to be the only master of Pleasure in the World, and that you never knew what it was to be an *Epicure* indeed, till you became a *Christian*.

Thus have I gone through all those Heads which I at first proposed to insist on. What now remains but that I resume the

Apostle's

Apostle's Exhortation with which I began this Discourse, that since as you have seen, Godliness is so exceedingly profitable to all the purposes of this Life as well as the other : since as you have seen, Length of days is in her right hand, and in her left hand riches and honour ; and all her ways are ways of pleasantness, and all her paths are peace : you would also be persuaded seriously to Apply your selves to the excercise of it. Which that you may do, God of his, &c.

S E R M O N I I I .
 P R E A C H E D A T
 B O W - C H U R C H ,
 On the 17th of *February*, 1680,

Ecclef. iiij. 12

*I know that there is no good in them,
 but for a man to rejoice and to do
 good in his Life.*

THIS Book of *Ecclesiastes* gives us
 an Account of the several Expe-
 riments that *Solomon* had made,
 in order to the finding out where-
 in the Happiness of Man in this World
 doth consist: And these Words are one of
 the Conclusions he drew from those Expe-
 riments.

No Man had ever greater Opportunities
 of Trying all the Ways wherein Men ge-
 nerally seek for Contentment, than he had;
 and no Man did ever more industriously
 apply

apply himself to, or took a greater Liberty in enjoying those Good Things that are commonly most admired, than he did: And yet, after all his Labour, and all his Enjoyments, he found nothing but Emptiness and Dissatisfaction.

He thought to become Happy by Philosophy; giving his Heart, as he tells us, to *Eccl. 1. 13.*
seek and search out all the things that come to pass under the Sun: Yet, upon Trial, he found all this to be *Vanity, and Vexation of Spirit,*

He apply'd his Mind to Political Wisdom, and other sorts of Knowledge; and his Attainments in that kind were greater than of any that were before him: Yet he experienced at last, that *in Wisdom was* *Ver. 18.*
much Grief; and he that increaseth Knowledge, increaseth Sorrow.

He proved his Heart (as he tells us) with *Chap. 2.*
Mirth and Wine, and all sorts of Sensual *Ver. 1, 3.*
Pleasures, to find if these were good for the Sons of Men: And yet so far was he from his desir'd Satisfaction in these things, that he was forced to *say of Laughter, that* *Ver. 2.*
it was mad; and of Mirth, What Good doth it?

He turned himself to Works of Pomp and Magnificence: He built him stately *Houses,* and made him *Gardens,* and *Vine-* *Ver. 4.*
yards, and *Orchards,* and *Fountains.* He increased his Possessions, and gathered *Sil-* *Ver. 8.*

ver

Yer. 11.

ver and Gold, and the precious Treasures of Kings, and of the Provinces. He got him a vast Retinue, and kept the most splendid Court that ever any Prince of that Country did: Yet (as he tells us) when he came to look upon all the Works that his hands had wrought, and on the Labour that he had laboured to do, behold all was Vanity and Vexation of Spirit, and there was no Profit under the Sun.

But wherein then is there any Profit, if not in these things? What is that Good that the Sons of Men are to apply themselves to, in order to their living as comfortably as the state of things here will allow? This Question (after an Intimation of the Uncertainty and Perplexedness of all Humane Events; but withall, of the Exactness of the Providence of God, *who hath made every thing beautiful in its Season*) he thus resolves in the Words of the Text, *I know (saith he) that there is no good in them, but for a Man to rejoice and do good in his Life.* That is to say,

I have found by long Experience, that all the Happiness that is to be had in the Good Things of this Life doth arise from these two Things, *Rejoicing in the Enjoyment of them, and Doing Good to others with them while we live.* Take away these two Uses, and there is no good in them.

Or

Or, if you please, we may interpret the first part of his Proposition, not of *Things*, but of *Men*, thus; *I know there is no good in them; i. e.* I am convinced that there is nothing so good for the Sons of Men; or, nothing that more contributes to their Happiness in this World, than that *every Man should rejoice and do good in his Life*. And to this purpose the Words are render'd by several Interpreters: But it is no matter which of the Senses we pitch upon, since in effect they come both to one thing.

Two Things then *Solomon* here recommends to every one that would live comfortably in this World; *Rejoicing*, and *Doing Good*: And I do not know what can be more proper and seasonable to be recommended and insisted on to you at this time, and on this occasion, than these two things; for the putting *them* in practice makes up the whole Design of this Meeting.

We are here so many Brethren met together to *Rejoice*, and to *do Good*: To *Rejoice* together in the Sense and Acknowledgment of God's Mercies and Blessings to us, and in the Enjoyment of Society one with another: And to *do Good*, not only by increasing our Friendship and mutual Correspondence, but by joining together in a chearful Contribution to those our Country-men that need our Charity. To
entertain

The Third Sermon.

entertain you therefore upon these two Points seems to be my proper Business.

But in treating of them, I shall make bold to invert the Order in which they are put in the Text, and shall first speak of *doing Good*, though it be last named; and shall afterwards treat of *Rejoicing*. The truth is, *Doing Good* in the Order of Nature goes before *Rejoicing*, for it is the Foundation of it. There can be no true Joy in the Possession or Use of any Worldly Blessings, unless we can satisfy our selves we have done some *Good* with them. It is the *doing Good* that sanctifies our other Enjoyments, and makes them Matter of *Rejoicing*.

Now in treating of this Argument, I shall briefly endeavour these Three Things.

First, I shall earnestly recommend to you the Practice of *doing Good*, upon several Considerations.

Secondly, I shall represent the Practicableness of it, by shewing the several Ways which every Person (though in the meanest Circumstances) is capable of *doing Good*.

Thirdly, I shall make two or three Inferences, by way of Application,

I begin with the First Thing, Seriously to recommend the Practice of *doing Good*.

But where shall I begin to speak, either of the Obligations that lie upon us, or of
the

the Benefits and Advantages that do accrue to us by *doing Good in our Lives*? Or having begun, where shall I make an end? The Subject is so copious, that the Study of a whole Life cannot exhaust it. The more we consider it, still the more and the weightier Arguments will present themselves to us to engage us in the practice of it; and the more we practise it, still the more shall we *desire* so to do, and the more happy and blessed shall we find our selves to be.

For, to *do Good* is nothing else but to act according to the Frame and Make of our Beings. It is to gratifie those Inclinations and Appetites that are most strongly rooted in our Natures; such as Love and Natural Affection, Pity and Compassion, a Desire of Friends, and a Propensity to knot our selves into Companies and Societies. What are all these but so many *Stimuli*, so many

+ *Stimuli*

powerful Incitements of Nature to put us upon doing good Offices one to another? To *do Good* is the End of all those Acquisitions, of all those Talents, of all those Favours and Advantages that God has bless'd us with; it is the proper Use we are to put them to. If we do not employ them this way, we are so far from being *better* for them, that we are much *worse*. What will signifie our Wit and good Humour, our Strength of Reason and Memory, our Wisdom and Knowledge, our Skill in Arts, and
Dexterity

Dexterity in managing Business, our Wealth and Greatness, our Reputation and Interest in the World ; I say, what will all these signifie, if they do not render us more Useful and Beneficial to others? That which sets the price and value upon every worldly blessing, is the Opportunity it affords us of *doing Good*.

To *do Good* seems to be the foundation of all the Laws of Nature, the supreme Universal Law ; it is that by which the World is supported, and take that away, all would presently fall into confusion. And perhaps if it were particularly examin'd, it would be found that all the other Natural Laws may be reduced to this, and are ultimately to be resolv'd into it. It is a question whether there be any natural Standard whereby we can measure the Vertue or the Viciousness of any Action, but the Influence that it hath to promote or hinder the *doing of Good*. This is that that seems to stamp Vertue and Vice.

To *do Good* is the great Work for the sake of which we were sent into the World, and no Man lives farther to any purpose than as he is an Instrument of doing Good. Be our Lives otherwise never so busie and full of action, yet if others receive no benefit by them, we cannot give our selves any tolerable account of our time, we have in effect liv'd idly and done nothing.

To

"To *do Good* is that which of all other services is most acceptable to God, it is that which he hath laid the greatest stress upon in the Scripture, it is that which he hath with the most earnest and affectionate persuasives, with the strongest arguments, with the greatest promises, and with the most dreadful threatnings enforced upon us. It is that which he hath chosen before all Sacrifices and all Religious worship, strictly so called, to be serv'd with. It is that which he hath appointed for the great Expression both of our Thankfulness for his Benefits, and of our Love and Devotion to him. Lastly, it is that which *Moses* and the Prophets make the Sum of the Old Law, and Christ and his Apostles the Sum of the New.

And very great Reason there is for it; for to *do Good* is to become most like to God. It is that which of all other Qualities gives us the greatest resemblance of his Nature and Perfections, for perfect Love and Goodness is the very Nature of God, and the Root of all his other Attributes; and there was never any Action done, any work wrought by him throughout the vast tracts of infinite space, from the Beginning of time to this Moment, but was an Expression of his Love, and an instance of *doing Good*, (nay I doubt not to say, the most severe acts of his Justice and Vengeance

Mat. 5.
44, 45.

ance have all been such) And therefore with great reason hath our blessed Lord told us, that the way to become the Children of our Heavenly Father is to do Good to all, with the same Freedom and Unreservedness that God makes his Sun to shine upon the World.

And of this our Blessed Saviour himself was the most illustrious Example that ever appeared in the World, so that to *do Good* is that which doth most truly and perfectly render us the Disciples and Followers of Jesus, makes us really be what we pretend we are. His whole Life (as the Gospel tells us) was but a continual going about doing Good. The great Design of his Coming from Heaven, and of all that he spoke, and of all that he did, and of all that he suffer'd upon Earth, was the benefiting of others. And he hath left it as the great distinguishing Badge and Character whereby his Disciples should be known from other Men, that they should *love one another even as he had lov'd them*, that is (as his Apostle expounds him) they should love and do Good to that degree as *to lay down their lives for their brethren*.

Joh. 13.
34, 35.

1 Joh. 3.
16.

But to *do Good* is not only our greatest Duty but our greatest Interest and Advantage, which is that that *Solomon* chiefly refers to in the Text. It is certain that no Man can take a more Effectual way to render his Being

ing in the world Happy and Comfortable to him (according to the ordinary course and event of things) in what Condition or Circumstances soever he is placed, than to do all the Good he can in his life ; so that though a man that lays out himself in this way, seems only to respect the good of other people, yet in true reckoning he most consults his own profit.

For to *do Good* is the natural way to raise us Friends, who shall be oblig'd to contribute their Endeavours to the furthering our honest designs ; to the upholding and securing us in our Prosperity, and to the succouring and relieving us when we are in any evil Circumstances. Such is the Contrivance and the Constitution of this World, that no man can subsist of himself, but stands in continual need of others, both for their comfortable Society and their necessary Assistance in his Affairs. Now of all men living the Good man who maketh it his Business to oblige all about him is most likely to be the best befriended.

To *do Good* is the truest way to procure to a man's self a Good name and Reputation in the World, which as it is a thing desirable upon many accounts, so it is a singular Advantage to a man for the carrying on his secular designs: Nay to *do good* is to Embalm a man's name and to transmit it with a grateful Odour to Posterity.

Prov. 10.7. *The memory of a good man shall be blessed.*
 And the sense of Mankind has always been,
 that too much honour could not be given
 to the name of those that have done good
 in their generation.

But which is a great deal more than all
 this, to *do Good* is the most certain effectual
 means to procure the blessing of God upon
 our endeavours, and to entitle our selves
 to his more especial Care and Providence
 and Protection: So that let what will
 come; in all circumstances and conditi-
 ons the good man has the greatest affu-
 rance that all things shall at least be tole-
 rably well with him, and that he shall
 never be miserable. *Trust in the Lord*
 (saith David) *and be doing good, so shalt*
thou dwell in the Land, and verily thou shalt
be fed.

Psal. 37.
 verse 3.

Nay farther, to *do Good* is to entail a
 blessing upon our Children after us. *I have*
been young and now am old (saith the same
 Psalmist) *yet saw I never the Righteous*
 (that is the merciful and good man, for
 that is the Notion of the word in that
 place, and in most others) *such an one*
saw I never forsaken, nor his seed begging
their bread.

Ibid. v. 25.

Lastly, to conclude this point, To *do Good*
 (besides all these advantages that attend
 it) is most to consult our own Peace, and
 to

to make the best provision possible for our pleasure and delight. Charity (as Dr. Hammond used to say) is really a piece of Sensuality. And *Epicurus* himself the great Master of Voluptuousness would confess that it was not only more Brave but more Pleasant to do Kindnesses than to receive them. And certainly every good man will find it so, for as the exercise of Charity and Beneficence is as truly a gratification of our Natural Inclinations and Appetites as any other action or thing that causeth pleasure to us: So is it also a gratification of those Appetites which are the highest and the noblest we have. Now by how much the appetite that is gratif'd is more noble and divine; by so much must the delight that ariseth from that gratification be more exquisite. So that it was no very great Hyperbole of our Divine Poet when he said that

All joys go less
Than that one joy of doing kindnesses

And which is farther to be considered, it is not with this pleasure as it is with most others that vanish with the enjoyment, nay often leave bitterness and melancholy upon the Mind after they are gone off. For to *do Good* is a permanent pleasure, a pleasure that will last as long

as our lives. The memory of our good actions will always be accompanied with Delight and Satisfaction; when all our other past Enjoyments prove matters of anguish and torment to us upon our reflexions on them, these will be a refreshment; and the nearer we approach to death, still the more comfort we shall find in them. Would we therefore treasure up to our selves a stock of lasting peace and joy to support us in all conditions of our life, and and so make our passage easie at our death, let us do all the good we can.

I think I have said enough to convince any one of the truth of *Solomon's Proposition*, that *there is nothing better for a man*, nothing that more concerns him either in point of duty or happiness *than to do good in his life*. Much more might be said, and what hath been said might have been said with more advantage, and greater evidence, if it had been fit to insist upon every particular: but I will pursue this Argument no farther, but proceed to the second general point I proposed, which is to set before you the practicableness of this great duty, by shewing the several ways which every person though in the meanest Circumstances is capable of doing Good.

A great many there are that are as strongly convinced as may be that 'tis both their Interest and duty to be doing Good in their
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lives, but they complain that it is not in their power, they have not any Means or Opportunities for it, and they bemoan themselves sadly upon this account, as thinking their lives useless, because they have not those visible Capacities of being serviceable to the world that others have.

To such as these let me say this in the general: There is no condition in the world so mean and despicable, but yields us Opportunities of doing Good. There is neither Old nor Young, Man nor Woman, Rich nor Poor, High nor Low, Learned nor Unlearned, but in their Sphere, by a good husbandry of those Talents that God has intrusted to their care and management they may be very useful to others, and prove instruments of much good in their generations.

This truth *St. Paul* most elegantly sets forth in *1 Cor. 12.* where he compares the Society of Christians to a Natural body. There he shews that as in the Natural body there are many members, and all those members have not the same dignity and honour, nor the same use or office: and yet every member (even the meanest) hath its particular use by which it doth real service to the body; nay so useful it is that the body cannot be without it: so it is with the Church of Christ, and with

every Body Politick. There is a necessity both in the Church and in the State, that there should be variety of functions and callings, and degrees and conditions. There must be some to govern, and some to be governed; there must be some more conspicuous, some more obscure; some whose gifts and endowments lie this way, and some whose Talents lie in another way; and yet there is not one of these but in his degree and station, either is or may be as useful as any that belong to the Society. *So that the eye cannot say to the hand (as our Apostle there expresseth it) I have no need of thee.* Nor again the head to the feet, I have no need of you, nay more, *those members of the body (as he continues) that seem to be most feeble are yet very necessary.*

To reduce the Apostle's notion to its particulars, or to shew in how many respects every individual person that is a Member of a Society is necessary to the publick, and either doth or may serve the Weal of it, and so do Good in his life, is a task too great for me to undertake at this time, let it suffice at the present to propose to you these general heads.

First of all, None can want opportunities of doing Good that is in a capacity of performing any acts of Mercy or Charity, strictly so called, whether that Charity be
shew'd

shew'd to the Bodies or Souls of men. Now the instances and expressions of this way of doing good are infinite, as infinite as are the wants and necessities of mankind.

To the Bodies of men we do good whenever we contribute to the relieving and easing them of the outward pressures and wants, and necessities they lie under: Such as Sickness, Pain, Poverty, Hunger, Nakedness, Debts, Imprisonment, or any other outward affliction that falls upon them; whether that ease and relief be effected by our purse, or by our counsel and advice, or by our labour and pains.

And sure some one of these three things there is none so mean or inconsiderable in the World, but it is in his power to benefit his poor Neighbour with.

To the Souls of men we do good, whenever by our discourses or other endeavours we make men better or wiser; when we instruct the ignorant, when we satisfy the doubtful, when we reduce those that are misled by error, when we establish the weak, when we reprove those that do amiss; in a word, all our attempts and endeavours in what way soever to reclaim men from vice, and to bring them to wisdom and sobriety is a Charity to their Souls; and whether our designs succeed or

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not,

not, we shall be rewarded as those that have done good in the world.

Secondly, All the acts of Beneficence and kindness, nay even of Civility and good Nature, are to be accounted among the instances of doing good. A man doth Good not only by acts of Charity properly so called, but by every courtesie that he doth to another; He doth good by shewing his respect and good-will to all about him, by reconciling differences among neighbours, and promoting peace, friendship and society as much as he can; by being Generous and Liberal and Hospitable according to his ability; by forgiving injuries, and if it be possible making friends of those that did them; by being easie of access, and sweet and obliging in his carriage; by complying with the infirmities of those he converseth with, and in a word, by contributing any way to make the lives of others more easie and comfortable to them.

Thirdly, A man also doth good when he makes use of that acquaintance or friendship or interest, that he hath with others to stir them up to the doing of that good which he by the narrowness of his condition, or for want of Opportunity cannot do himself. This is a very considerable instance of doing good how slight soever it may seem; the man that exercises himself this way is doubly a benefactor; for he is not
only

only an instrument of good to the person or persons for whom he beg'd the kindness or the charity; but he does also a real kindness to the man himself whom he puts upon the benefaction, for God will not less reward his Good-will for being excited by another.

Fourthly, Another way to do good is to be careful and diligent, and conscientious in the discharge of all those Publick Offices which we are called upon to execute in the place where we live. How burthenfome soever these be, and how much soever of our time they rob us of, yet God by calling us to them, hath put a *prize into our hands*, (as the Wise man speaks) to do much good, *if we have hearts to make use thereof.*

Fifthly, We do good when being in a private Capacity we so carry our selves in all the Relations in which we stand as the nature of the Relation requireth. As for instance, when being Subjects we conscientiously obey the Laws of the Kingdom, and submit to our Governours, and promote what we can the publick Peace both of Church and State. When being Masters of Families we take care of those under our Charge, making sufficient provision both for their Souls and Bodies. When being Husbands or Wives we discharge faithfully all the Conjugal duties; When being Parents

rents we love our Children, and bring them up in the fear and nurture of the Lord. When being Children we obey our Parents in all things. When being Servants we do our work in singleness of heart, not as men-pleasers but as those that account they have a Master in Heaven. When having contracted friendships we are secret and faithful, and prudent in the maintaining and preserving of them; and so proportionably in all the other relations that we stand in. All these things though they appear little, yet are they in their degree a real good and benefit to Mankind, and so necessary that there is no living tolerably without them.

Sixthly, We also do good by an honest and a diligent pursuit of our calling and employment. There is no Art or Trade that we are bred to, but if it be a lawful one, it may be of great use to the publick, and by well minding it, and fairly managing it we may render our selves very profitable members of the Commonwealth.

Seventhly and Lastly, We may do a great deal of good by our good Examples, by being to others Patterns of Piety and Prudence, of Diligence and Industry, of Peaceableness and Loyalty, of Humility and Meekness and Temperance. In a word, every man that will make himself Eminent in any Vertue will be a Light to the

the World, his life will be a constant Sermon, and he will often prove as effectual a Benefactor to those about him by his Example as others are by their Counsels and Exhortations.

And now all these things considered, who is there among us in such deplorable Circumstances that he can reasonably pretend to want ability or opportunity to *do good in his life*? Sure I am he must live in a desert and have no Communication with mankind that cannot some or other of these ways be useful and beneficial to them. And thus much of our Second Head of Discourse.

I now come, in the Third and Last place, to make some Application of what hath been spoken.

And First, Since every man is so highly concern'd as we have seen, to do Good in his life, let us all be persuaded seriously and heartily to apply our Minds hereunto. Let us look upon it, not as a by-work, a thing to be done now and then, as there is occasion, after our own turns are served; But let us lay out our selves upon it, let us propose it to our selves as the great Business of our lives. Let us take all opportunities for it, let us contrive and manage all our affairs so that they may some way or other be subservient to the carrying on this great work,
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Let this be the end of our gathering riches, and the measure of our expending them. To heap up riches that we may be rich, or to throw them away upon our lusts are both equally intolerable, it is the doing good with them that sanctifies both the getting and the spending them.

Let this be the compass to steer and direct us in our pursuit after knowledge, in our learning Arts and Sciences, in the managery of our Trades and employments; in a word, in the choice and in the prosecution of every design that is proposed to us. In all these things, the great enquiry is to be, what Good will they tend to? How shall we be rendred more useful to the world, if our designs and endavours as to these matters do take effect?

Let this be the great rule by which we proceed in the Education of our Children and Relations, and the provisions we make for them in the world. Let it be our first care to possess them with a deep sense of the duty they owe to the Publick, and to furnish them with such qualities as will render them profitable Members of it, and to put them into such professions and employments as may afford them fair scope for the exercise of those qualities. If we thus provide for them, though we otherwise leave them never so small an Estate, yet with the Blessing of God they have a good Portion,
Lastly,

Lastly, let this design of doing good influence our very Offices of Religion. When we make our applications to the Throne of Grace, let us be sure to have the Publick always in mind; and even when we pray for our selves, let it be with this design and resolution, that as God in mercy bestows upon us the Blessings and the Grace we pray for, we will employ them for the good of others.

O that we would thus seriously concern our selves in doing good! O that we would once lay aside all our little selfish designs, and that narrowness and penuriousness of Spirit with which most of us are bound up; and with ardent Love and Charity set our selves *not to seek his own but every man another's good*, as the Apostle exhorteth.

1 Cor. 10.
24.

Secondly, if the doing good be so necessary a duty as hath been represented, what must we say of those Men that frame to themselves Models of Christianity without putting this duty into its notion? There is a sort of Christianity which hath obtained in the world, that is made up of Faith and knowledge of the Gospel Mysteries, without any respect to Charity and good works. Nay have we not heard of a sort of Christianity, the very perfection of which seems to consist in the disparaging this duty of doing Good as much as is possible; crying it down as a heathen Vertue,

* Vertue; a poor blind piece of Morality, a thing that will no way further our salvation; nay so far from that, that it often proves a hindrance to it, by taking us off from that full relyance and recumbency that we ought to have on the Righteousness of Jesus Christ only, in order to our Salvation.

But O how contrary are these Doctrines to the Doctrine of Christ and his Apostles! How widely different a thing do they make Christianity to be from what it will appear if we take our notions of it from their Sermons and Practices! Is it possible that he that went about doing Good himself; made it his meat and drink, the business and employment of his life, should set so light by it in us that are his followers?

Is it possible that they that so often call
 1 Tim. 6. upon us *to do Good, to be rich in good works,*
 18. *above all things to have fervent charity a-*
 1 Pet. 4. 8. *mong our selves,* telling us that all faith is
 1 Cor. 13. *nothing, all knowledge of mysteries is no-*
 2. 13. *thing, all gifts of Prophecy and Miracles*
are nothing, but that Charity is all in all,
 I say, is it possible that they should think doing Good so insignificant, so unprofitable, nay so dangerous a thing as these I spoke of do represent it?

But I need not farther reprove these Opinions, because I hope they find but few Patrons;

trons; but this seriously ought to be reprov'd among us, that we do not generally lay that stress upon this duty we are speaking of that we ought to do.

Many are ready enough to acknowledge their Obligations to do Good, and count it a very commendable thing, and a work that God will bless them the better for, yet they are loth to make it an essential ingredient of their Religion, they think they may be Religious and serve God without it. If they be but sober in their lives, and just in their dealings, and come to Church at the usual times, they have Religion enough to carry them to Heaven, though in the mean time they continue covetous, and hard, and uncharitable, without bowels of pity and compassion, and make no use of their wealth, or their power and interest, or their parts and industry, or their other Talents committed to them, for the doing good in the World.

Far be it from any Man to pretend to determine what Vertues or degrees of them are precisely necessary to Salvation, and what Vertues or degrees of them a man may safely be without: But this is certain, that Charity and doing Good are none of those that can be spared. The Scripture hath every where declared these qualities to be as necessary in order to our Salvation as any condition of the Gospel. Nay if we
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will consult St. *Matth.* 25. where the Process of the General Judgment is described, we shall find these to be the great points that at the last day Men shall be examined upon, and upon which the whole case of their eternal state will turn. So that if we take the Scripture for our Guide, these Men at last will be found to be much mistaken, and to have made a very false judgment both of Religion and of their own condition.

Thirdly, From what hath been said about doing Good, we may gather wherein that Perfection of Christianity which we are to aspire after doth consist. It has been much disputed which is the most perfect life, to live in the World as other Men do, and to serve God in following our employments, and taking care of our families, and doing Good offices to our neighbours, and discharging all other Duties that our relation to the publick requires of us; or to retire from the World, and to quit all our secular concernments, and wholly to give up our selves to Prayer and Meditation, and those other exercises of Religion properly so called.

This latter kind of life is so magnified by the *Romanists* in comparison of the other, that it hath engrossed to it self the name of Religious. None among them are thought worthy to be stiled Religious persons

persons but those that Cloyster up themselves in a Monastery. But whatever excellence may be pretended in this course of life, it certainly falls much short of that which is led in a publick way. He serves God best that is most serviceable to his Generation. And no Prayers or Fasts or Mortifications are near so acceptable a Sacrifice to our Heavenly Father as to *do Good in our lives.*

It is true, to keep within doors and to attend our devotions (though those that are in appearance most abstracted from the world, are not always the most devout persons) I say this kind of life is the most easie and the safer. A man is not then exposed so much to temptations; he may with less difficulty preserve his innocence; but where is the praise of such a Vertue; Vertue is then most glorious and shall be most rewarded, when it meets with most trials and oppositions.

And as for the bravery of contemning the world and all the Poms of it, which they so magnifie in this kind of life, alas it is rather an effect of pusillanimity and love of our ease, and a desire to be free from cares and burthens, than of any true nobleness of mind. If we would live to excellent purpose indeed; if we would shew true bravery of Spirit and true piety towards God, let us live as our blessed Lord and
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his Apostles did. Let us not fly Temptations but overcome them; let us not sit at home amusing our selves with our pleasing contemplations, when we may be useful and beneficial abroad. Let us so order our devotions towards God, that they may be a means of promoting our worldly business and affairs, and doing Good among men. Let us take our fit times of retirement and abstraction, that we may the more freely converse with God and pour out our souls before him; but let this be only to the end that we may appear abroad again more brisk and lively in vanquishing the Temptations that come in our way, and more prompt and readily disposed to every good work: This is to imitate our Lord Jesus, to walk as we have him for an example. This is a life more suitable to the contrivance and the genius of his Religion, which is more accommodated to Cities and public Societies, than to Cloysters and Deserts. And lastly, this is to walk in a conformity to his command who hath bid us

Mat. 5. 16. *make our light so to shine before men that they may see our good works and glorifie our Father which is in Heaven.*

But Fourthly and lastly, If it be a thing so necessary that every man should do Good in his life as hath been represented, then how much to be reprov'd are they that do no Good till their death? That live
scrapingly

scrapingly and uncharitably and uselessly to the world all their lives long, and then when they come to die, think to Atone for their sins and neglects of this kind, by shewing some extraordinary Bounty to the poor, or devoting some part of their Estates to publick or pious uses.

I must confess this kind of proceeding doth to me seem just like the business of putting off a man's repentance to his death-bed. It is absolutely necessary that a Man should repent though it be never so late; and so it is that he should do good: if he have done little Good in his life, he is bound as he loves his soul to shew some extraordinary uncommon instances of Charity and a Publick Spirit when he comes to die. But then it is here as it is with the long delaying of Repentance, the deferring it so long has robbed the man of the greatest part of the praise and the comfort he might have expected from it. His Rewards in Heaven will be much less though his good deeds should be accepted, but he is infinitely uncertain whether they will or no. It must be a very great act of Generosity and Charity that can obtain a pardon for a whole life of uncharitableness.

Let us all therefore labour and study to do Good in our lives, let us be daily giving evidences to the World of our kind

and charitable disposition, and let not that be the first which is discovered in our last Will and Testament. If God hath blessed us with worldly goods, let us distribute them as we see occasion in our life time, when every one may see we do it voluntarily; and not stay till we must be forced to part with them whether we will or no, for that will blast the credit of our good deeds both with God and man.

I have said enough concerning the first point recommended in the Text, *viz. doing Good*. I now come briefly to Treat of the other, that is, *Rejoycing*, which is equally a part of the business of this day.

There is no Good (saith Solomon) in any earthly thing; or there is nothing better for any Man than to rejoyce and to do Good.

The *Rejoycing* here recommended, is capable of two senses, the first more general and more concerning us as Christians, the other more particular and which more immediately concerns us as we are here met upon this occasion.

In the first place by *Rejoycing* we may take to be meant, a constant habit of joy and chearfulness, so that we are always contented and well pleased, always free
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from those anxieties and disquiets and uncomfortable reflexions that make the lives of mankind miserable. This now is the Perfection of *Rejoycing*, and it is the utmost degree of Happiness that we are here capable of. It must be granted indeed that not many do arrive to this state, but yet I doubt not but that it is a state that may be attained at least in a great measure in this world. Otherwise the Holy Men in Scripture, and particularly the Apostles of our Lord would never have recommended it to us so often as they have done. *Rejoyce evermore*, saith S. Paul to the *Thessalonians*. And to the *Philipians*, *Rejoyce in the Lord always*, and again I say *rejoyce*. 1 Thess. 5.
16.
Phil. 4. 4.

The way to attain to this happy condition doth consist chiefly in these three things: First a great innocence and vertue, a behaving our selves so in the world that our Consciences shall not reproach us. This St. Paul lays as the Foundation of *Rejoycing*, *This* (saith he) *is our rejoycing*, 2 Cor. 1.
12. *the Testimony of our Conscience that in simplicity and godly sincerity I have had my conversation in this world.* It is in vain to think of any true solid Joy or Peace or Contentment without a hearty Practice of all the duties of our Religion, so that we can satisfie our selves of our own sincerity before God.

And then secondly, To make us capable of this constant Rejoycing besides the innocence of our lives there must go a firm and hearty persuation of God's particular Providence; a belief that he not only dispenseth all events that come to pass in the World, even the most inconsiderable; but that the measure of the Dispensations of his Providence is infinite Wisdom and Goodness and nothing else: so that nothing doth or ever can happen to us in particular, or to the world in general but what is for the best. Now when we firmly believe this and frequently attend to it, how can we be either solicitous for the future or discontented at the present events of things, let them fall out never so cross to our desires and expectations? This is the best Antidote in the world (and an effectual one it is) against all trouble and vexation and uneasiness that can happen to us upon any occasion whatsoever, to wit, the consideration that all things are managed by an infinitely wise and good God, and will at last prove for the best, how unaccountable soever they appear to us at present. And this is that which the wise man insinuates in the verse before the Text, when he saith that *God hath made every thing beautiful in his season.*

Thirdly, Another requisite both for the procuring and preserving this continual cheer-

cheerfulness and rejoycing, is a frequent and fixed attention to the great rewards of the other world, which God hath promised to all that truly love him and endeavour to please him. This consideration will extreamly add to our comfort, and contribute to our Rejoycing under all the miseries and afflictions that we can possibly fall into, namely, that whatsoever condition we are in here we shall certainly in a little time be in a most happy and glorious one, and the worse our circumstances are in this life, the greater (if we be good) shall be our happiness in the next, for *these* ^{2. Cor. 4.} *light afflictions* (as S. Paul tells us) *which* ^{17.} *indure but for a moment, do work for us a far more exceeding weight of glory.*

This then is the joy that we are to endeavour after in the first place, to be constantly well pleas'd and contented with our present condition, whatever it be, and these are the ways to attain to it.

But Secondly, There is another more particular Notion of *Rejoycing*, and which I conceive *Solomon* doth chiefly intend in the words of the Text, and that is the free and comfortable enjoyment of the good things of this life that God hath blessed us with, in opposition to a pinching and penurious way of living. This I say seems to be the notion of *Rejoycing* that the Text speaks of, as appears by the following verse. So-

The Third Sermon.

lomon having told us in the Text, that there is nothing better for a man than to *rejoyce* and *do Good*, he adds by way of explication of what he meant by *rejoycing*, these words, *that every Man should eat and drink and enjoy the good of all his labours, for it is the gift of God.* And frequently in this Book of *Ecclesiastes* doth he perswade to this kind of *rejoycing*. Thus in Chap. 2. ver. 24. *there is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy Good in his labour, this also I saw it was from the hand of God.* And in Chap. 5. ver. 18. *Behold that which I have seen, it is good and comely for one to eat and drink, and to enjoy the good of all his labours that he taketh under the sun all the days of his life which God giveth him, for it is his portion.* And in Chap. 6. ver. 1, 2. he represents it as a great evil that he hath seen under the sun, and yet such an evil as is common among men, that a man to whom God hath given riches, and wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it, this (saith he) is vanity and an evil disease.

And there is certainly great reason in what he saith. For to have a plentiful portion of the good things of this life and not to have the heart to make use of them for the enjoyment of our selves and friends;
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for the refreshing us under the toil that this life doth expose us to ; for the promoting Acquaintance and Society, and the rendering our condition as easie as may be ; is as unaccountable a folly as we can be guilty of, and makes us really as poor and necessitous as those that want bread, but only not so pityable.

Taking now this to be the sense of *rejoycing* in the Text, (as I believe it is) we have from hence a good warrant for this day's Meeting, for we come together to *rejoyce* in *Solomon's* sense, that is, *to eat and drink and to enjoy the good of our labours*, it being *the gift of God* so to do.

And this practice of ours is not only reasonable in it self, but is commended to us by the example of God's people both under the Law and the Gospel. The *Jews* by the appointment of God himself were to meet every year three times at *Jerusalem*, the Capital City of the Nation, *to feast and to rejoyce before the Lord*, as we have it in the expresse words of *Moses*. And the Christians for near 200 years after our Saviour had their *Agapæ*, their Feasts of charity, wherein they met together both poor and rich to enjoy and make merry one with another. It is true these Feasts were at length left off by common consent, because there grew abuses in them ; they became occasions of Luxury and excess ; and so matters of scandal to our Religion.

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See Deut. 16.

ligion. But this was not an ill reflexion upon the thing it self, which was innocent and commendable, but upon the abuse of the thing. A good and laudable institution was perverted to evil purposes. However this very consideration ought to make us very careful of our carriage and behaviour in these our Meetings, lest we fall under the same inconveniencies; which that we may prevent, Two things are especially needful to be taken care of by us.

First, That we do not exceed the bounds of *rejoycing* prescribed to Christians, that is, that we avoid all excess, and use the Creatures of God, soberly and temperately, so as to give offence to none, nor to *make provision for the flesh to fulfil the lusts thereof.*

And Secondly, That we take care to perform and make good the ends and designs of these *Feasts of rejoycing*; which ends, if we will take our measures from those Lawsthat God gave to his own People in the Old Testament, and which the modern *Jews* themselves in their Commentaries take notice of; and which are so reasonable in themselves that without any Authority they do recommend themselves to us, are these four following.

First, That we Rejoyce before the Lord, that is, that we make our humble acknowledgments and return our due praises and
thanks

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thanks to him for all the good things he hath blessed us with in our lives, confessing that all we have is from his free bounty and goodness, and that our Meeting together is to praise his name upon that account. And this was the thing that was meant by those solemn Sacrifices that the *Jews* were bound to offer at *Jerusalem* at their Annual Feasts.

The second end of these Feasts is to take occasion from hence to learn our duty, to be instructed in all the branches of that obedience we owe unto God. For as *Maimonides* observes, that was one of the principal reasons of God's calling together all the people of the *Jews* to appear at the Feast of Tabernacles, to wit, that they might hear the Law read unto them; and this design is I suppose pursued by us in our chusing this Place to Assemble in.

A third end of these Feasts (as the same *Maimonides* tells us) and is manifest from Scripture is to promote acquaintance and Friendship, and brotherly love one with another. And this is a very noble end, and serves many excellent purposes, and nothing can be beyond it except,

The fourth and last end of these Meetings, which is to *do Good*; to exercise our Charity towards our poor indigent Brethren. No man at the Solemn Feasts of
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Exod. 23. the Jews was to appear before the Lord
 25. empty; He was to bring his offering not only to God by way of recognition and acknowledgement to him: but for the poor also that they might rejoyce as well as he. This is well observed by *Maimonides* from *Dent. 16. 14.* where it is thus said, *Thou shalt rejoyce in thy feast, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, the Levite and the stranger, the fatherless and the widow that are within thy gates.*

This then is the great end of our Assembly, that not only we, but the Fatherless and the widow; all of our Country, that need our Charity, may rejoyce with us and for us. And this is that which *Solomon* joyns with rejoycing in the Text, *There is no good in them but for a man to rejoyce and do Good:* and what that Man who by the sentence of God was declared the wisest of all men hath thus joyned together, let none of us presume to put asunder. These are the Rules, and these are the ends that we are to observe in this our Feast; and let us all for the Honour of Christ's Religion, and for the credit of our particular Country, Charge the observation of them upon our selves: which if we can all resolve to do, I can safely apply to every one of you, that saying of *Solomon* in the ninth Chapter of this Book
 of

of Ecclesiastes; and the seventh Verse, with which I shall conclude: *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy work.*

SERMON

SERMON IV.

PREACHED AT

The SPIT TLE,

On the 14th of April, 1680.

1 Tim. vi. 17, 18, 19.

Charge them that are rich in this World, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.

GROTIUS his Note upon this Text is this, that St. Paul now having finished this his Epistle to Timothy, it comes into his Mind that there was need of some more particular application to be made, and admonition

nition to be given to those Wealthy Merchants, with which the City of *Ephesus* (where *Timothy* resided) did then abound; and upon this consideration he inserts those words I have now read, *charge them that are rich in this World, &c.*

How famous soever the City of *Ephesus* was at that time for Wealth or Trade, there is little doubt to be made that this City of ours (praised be God for it) doth in those respects, at this day, equal if not much exceed it. And therefore that which St. *Paul* thought of so great importance as to give especial orders to *Timothy*, to press upon the *Ephesian* Citizens, will always be very fit to be seriously recommended to you in this place; and more especially at this time, since it is the proper work of the day. Waving therefore wholly the argument of our Saviour's *Resurrection*, upon which you have before been entertained; I apply my self without farther Preface to conclude this *Easter* Solemnity with that, with which St. *Paul* concludes his Epistle, viz. with a short discourse of the *Rich Man's* great duty and concernment, which is in these words plainly set forth to us.

In them we may take notice of these three Generals, which I shall make the heads of my following discourse.

First, The duty it self incumbent upon those *that are Rich in this World*, expressed in several particulars.

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Secondly, The great Obligation that lies upon them to the performance of it, which we may gather from the Vehemence and the Authority with which St. Paul orders Timothy to press it, *charge them (saith he) that are Rich that they be not, &c.*

Thirdly, The mighty encouragement they have to observe this charge, for hereby they lay up to themselves in store a good foundation against the time to come, that they may lay hold on eternal life.

First, I begin with the Rich Man's Duty, which is here expressed in four points, two of them *Negative*, teaching what things he ought to avoid; the other two *Positive*, teaching what he ought to practise. They are these.

I. That he should not be high minded.

II. That he should not trust in uncertain riches.

III. That he should trust in the living God.

IV. That he should do good, be rich in good works, &c.

The first thing that is given in charge to all those that are rich in this World, is that they be not high minded, *ut in seipsum*, that they do not think too well of themselves for being rich, and take occasion from

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The Fourth Sermon.

thence to despise others that are in meaner circumstances than they. They are not to value themselves a jot the more, or to think worse of others upon account of that outward fortune they are possessed of, but are in all their conversation to express the same moderation, and humanity, and easiness, and obligingness of temper to those they have to do with, even the meanest and the poorest, as if they stood with them upon the same level.

And with very great reason hath St. Paul given this caution to rich Men. For by the experience of the World it hath been always found, that Wealth is apt to puff up, to make Men look big, and to breed in them a contempt of others; but what little ground there is for this, is easily seen by any that will give themselves leave to consider.

For what doth any of these worldly goods (which make us keep at distance) really add to a Man in point of true worth and value? do they either recommend him more to God or to wise Men, or even to himself, if he have a grain of sense in him, than if he was without them? Certainly they do not. For that for which either God approves us, or wise Men esteem us, or we can speak peace and content to our selves, is not any thing without us, any thing that fortune hath given to us; but some-

something that we may more truly call our own, something that we were neither born with, nor could any body hinder us of, nor can be taken from us, that is to say, the Riches of our Minds, our vertuous and commendable qualites.

A Man is no more a fit object of esteem, merely for being rich, than the Beast he rides on (if I may use the old comparison) is of commendation for the costly Trappings he wears.

Secondly, Another caution given to those that are rich in this World, is, *that they should not trust in uncertain riches.* This likewise is a temptation to which they are exposed, and our Saviour hath very lively set it forth to us in the Parable of the *Rich man* in the Gospel, who having got mighty Possessions, and filled his Barns, thought of nothing farther; but presently saith to himself, *Soul take thy ease, eat, drink and be merry, for thou hast goods laid up for many Years.* But the conclusion of that Parable doth sufficiently shew the vanity and ridiculousness of this *trusting in our riches*; for a message comes to him from God, *Thou fool, this night shall thy Soul be required of thee, and then whose shall all these things be that thou hast provided?* It is the greatest madness in the World to please, or speak Peace to our selves upon account of that, which we are

Luke 12.
16, &c.

not sure to enjoy a day, but we may for any thing we know be snatch'd away the next moment into another World, and so must leave the Joy and Pride of our Hearts to we know not whom.

But supposing we had some certainty of our lives, and could promise our selves that we should not leave our Wealth for some competent time, yet we have no certainty that our Wealth will not leave us. How prosperous soever our present circumstances be, yet we cannot ensure the continuance of them; there are a thousand accidents may happen every day which may strip us as naked as when we came into the World; and we may be reduced to the extremities of those who are now the greatest objects of our Compassion and Charity; and this is that which St. Paul in the Text insinuates when he calls them *uncertain riches*. But what are we then to trust in, if not in these things? this St. Paul shews in the words following, which make,

The third instance of the Rich Man's Duty, *Let them (saith he) trust in the living God, who giveth to all Men richly to enjoy.* The sense of it is this: Let them from the bottom of their Hearts acknowledge God to be the Author and giver of all that they possess: How much soever their Heads projected, or their Hands laboured, or
 either

their Parents and Friends were kind to them, yet it is the Providence of the Almighty to which they owe all. The same divine foresight and contrivance that feeds the Fowls of the Air, and clothes the Flowers of the Field, doth also *give them richly all things to enjoy*; and therefore upon that Providence are they entirely to depend, as much exercising Faith in God, and reposing confidence in him, as if they had no visible provisions made for them: And as heartily returning thanks to their great Benefactor for every Blessing they have (seem it never so much their own already,) as a hungry Man that knows not where to get a meal, would to him that should give him a plentiful entertainment. In a word, those that have all things in this World must as devoutly look up to God, both in gratefully ascribing to him every enjoyment either past or present, and in a full trust and reliance upon him for what is to come, as those that live from hand to mouth; since it is the same Divine Providence that feeds and maintains both the Poor and the Rich, and of his infinite goodness gives to all that fear him, even to the Poor as well as the Rich, all things to enjoy; and though to the one more plentifully, yet to the other perhaps with as much content though not in so great abundance.

The Fourth and last part of the Rich Man's Duty here mentioned concerns the right use of that Wealth that God hath given him. Now the right use of Riches according to the Text doth consist in these things. That those that have them *do Good with them, that they be rich in good works, that they be ready to distribute, willing to communicate.*

If we suppose every one of these distinct phrases in the Text, to denote a distinct thing, then we are to give this account of the passage, That St. Paul here useth a gradation in his speech, begins with the lowest and most general expressions of Charity, and so goes on to higher degrees of it; in each following phrase intending to say something more great or particular than what he had said in the former, which is a most usual and elegant scheme of Rhetorick. According to this account (as the words are very capable of it) there are four things here prescribed to the Rich Man in the use of his Riches.

1. That he do good with them, that is the most general point, that is, that he employ them some way or other for the benefit of others. He must not live to himself alone, he must design greater things than the getting an Estate, or the raising a Family; if others be not advantaged

ged by him, he is Rich to no purpose. And therefore it will concern him to do Kindnesses and good Offices where he can, to be liberal and hospitable, to oblige his Friends and Relations all ways possible, to assist all about him with his counsel, to encourage them by his example; in a word, to make use of that Interest and Reputaton that his Fortune hath given him above others to do kindnesses to them.

2. He must not think it sufficient to do this good now and then, upon particular and more rare occasions; but he must abound in acts of goodness. That is the meaning of the Apostle's second expression of being *rich in good works*. He must so study and improve in the Art of doing good, that his good Deeds do equal his Riches; nay the words import that his true Riches are only placed in, and to be measured by his good Deeds. He is not to think himself farther rich than he is rich in good works. The more plentifully God hath Blessed him with worldly Wealth, the more diligent and industrious and solicitous he must be to do good with it, otherwise he is poorer than those that perhaps he now and then out of Charity relieves.

And 3ly, Lest this *doing good*, and *being rich in good works* should only be interpreted of doing such kindnesses and good

deeds that cost us nothing but the expence of our time, or the employment of our pains, or the use of our interest with others; the Apostle adds this farther thing, that the rich Man must be ready to *distribute*; that is, very free to part with his Money according to the proportion God hath blessed him with, upon every occasion of real and useful Charity; whether that Charity be of a more publick nature, as for instance, when it is expressed for the advancing Religion and the service of God, or for the making standing provision for the Poor, or lastly, any way for the serving the necessities, or increasing the conveniencies of the place where we live, by any publick useful Benefaction: Or *2ly*, whether this Charity be of a more private nature, extending no farther than to particular Persons that come in our way, whom we are convinced to be real objects of it; to these likewise we must be ready to distribute; every poor necessitous Person hath a right to part of what we have, if we can really satisfie our selves, that our Alms will do him a real good, and will not be any great prejudice to us.

But *4thly* and lastly, The Apostle adds another thing to all this, and that is, that the rich Man must be *willing to communicate*. If the sense of this phrase be different from the former, it will seem to import

import yet a higher degree of Liberality. It will import that rich Men should be of such publick Spirits, and so little esteem their Wealth their own, that it should in a manner be made a *common* thing, wherein all should share as there was occasion. This is the notion of *κοινωνία* or *communicating*, as it was used in the beginning of Christianity. S. Luke in *Acts* 2. having told us that the first Christians continued in the Apostles Doctrine, and in communicating, presently explains what he meant by that communion. *All (saith he v. 44.) that believed were together and had all things common, and sold their possessions and goods, and parted them to all Men as every Man had need.*

God be thanked the Church of Christ is not now in such circumstances that it is either needful or reasonable precisely to observe the practice of those times as to this matter. We are not only not obliged to part with the propriety of our Estate, and to live in common as the first persecuted Christians did, but we should be highly indiscreet not to say injurious both to our selves and the publick if we did. But this notwithstanding, their practice and the charge here laid upon us to be *communicative*, will thus far oblige us, *viz.* that we Christians should always retain that publick generous Spirit that they in the first

first times were acted with. We should sit so loose from the World, and so unconcerned in the distinction of *meum* and *tuum*, that we should make it our business to do good with what we have, thinking our Wealth best employed when it is put to that use. And when the cause of God, and the common interest of our Christian Brethren doth require it, we should then as freely part with all we have as our Predecessors in Christianity did; following herein the Precept of our Lord to the young Man who came to enquire of him what he should do that he might inherit Eternal Life, and who was thus answered by our Saviour, that though he had kept the Commandments, yet he wanted one thing to make him perfect (that is to make him a true Christian) and that was, *to sell all that he had and give to the poor and come and follow him, and then he should have treasure in Heaven,* Mat. 19. 21.

Thus have I given you a brief account of each particular of the rich Man's Duty as it is summ'd up in the Text; and some perhaps will think it is severe enough; whether it be so or no I now dispute not, but I am sure it is severely required of them. This we may gather from St. Paul's way of urging it, *charge them* (saith he) *that*
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are rich in this World that they be not high minded, &c. He doth not say, recommend this to them as a thing that is very reasonable in it self, and will highly become them; he doth not say, put them in mind of it as a thing by which they may gain a great deal of Honour and Reputation to their Religion; he doth not say, exhort and persuade them to it, as a thing that will at last conduce to their own advantage: But he saith, *charge it upon them*, intimating that there was a necessity they should thus practice, it was a duty indispensably incumbent upon all of them; and this is the Second General Point I am to insist on.

And certainly this Order of St. Paul to Timothy is a standing warrant, a perpetual commission to all Ministers of the Gospel, to charge the same thing upon all rich Men in all places and times. But in the pressing and enforcing this charge I shall not so much have regard to the three former Duties as to the last, which concerns the doing good with our Wealth, the exercising acts of Bounty and Charity as we have opportunity. *Charge them that are rich in this World, that they do good, that they be rich in good works, ready to distribute, willing to communicate.*

Now in Four respects especially, rich Men are thus to be charged, and a necessity

sity lies upon them to practise accordingly, viz.

In point of { Gratitude,
Justice,
Religion,
Self-preservation.

If all these put together do not make the obligation indispensable I know not what will. I will speak briefly of each particular.

First, if rich Men do not thus employ their Wealth, they are guilty of great *Ingratitude*. That is the least evil imputation they fall under, and yet to any ingenuous Man it is heavy enough, for to call a Man *Unthankfull* is as great a reproach as you can cast upon him.

Whoever acknowledgeth the Being of God, and owns his Providence in the World, must necessarily believe that all that portion of good things which he enjoys in this Life doth proceed from that God as the Author and Fountain, though they be immediately conveyed to him by the Ministry of second Causes; and his Reason and Humanity will suggest to him, that there are some returns of Gratitude to be made to *Him* that of his free bounty hath thus obliged him; but what returns can he make to God for his Blessings, other than in communicating those Blessings

sings among his fellow Creatures? To think that a verbal acknowledgment of God's favours is a suitable return, is against the common sense of Mankind, who know that there goes more to a Man's being truly grateful than the entertaining the Person that obliged him with fair speeches and professions of his Obligations: And on the other side, to think of requiting God in a proper sense, by returning real kindneses to him for those he hath done to us, is equally absurd; for all the services we can pay to him, cannot add any thing to his infinite Blessedness. How then must we express our thankfulness for the Wealth that he hath bestowed upon us? Why he himself hath prescribed the way to us. He hath devolved his right to our kindness upon our Brethren. He hath deputed them to receive the real testimonies of our gratitude to him, and whatsoever obligations we put upon them, he takes them as an expression of our Love and Thankfulness to him.

This our Saviour himself hath told us in express words, in the 25 of S. Matt. *Inasmuch* (saith he) *as ye have done it, i. e. done acts of kindness and charity to one of the least of these my Brethren, ye have done it unto me.* And the charitable contributions of the Hebrew Christians to their indigent Brethren, is by S. Paul styled a *work and labour of Love shewed to God himself,*

himself, *Heb. 6.* If therefore rich Men would not be unkind and ingrateful to him that gave them all they have, there is a necessity they should do good, &c.

Secondly, The Practice of this must likewise be charged upon them in point of *Justice* as well as *Gratitude*, it is a piece of dishonesty not to do good with the wealth that God hath given us, for it is a falsifying our trust, it is an embezzling our Master's Goods, and putting them to quite other uses than those he gave us them for. We are not to think that God ever made a Man rich for his own sake alone, for the serving his own turns, and the satisfaction of his own private desires without respect to the community. No at the best we are but the Stewards of God's Blessings. A stock of Talents he hath committed to all of us, to some in greater and to others in smaller proportions, and out of this stock he hath given us leave to make a provision for the necessities and conveniencies of our selves and our families, but we must not think all our own that accrues to us, so that it is at our liberty whether we will hoard it up or spend it profusely. No, we must have regard to the rest of our Master's Servants. After we have served our own needs we must dispense the surplusage among the Family of God, otherwise we are false and wicked Stewards,

Stewards, we abuse and misemploy our Master's Talents, and a severe account we shall one day render for so doing.

Thirdly, Mens Religion and Christianity are also deeply concerned in this point. Works of Charity are so essential to all Religion, and more especially to that which we call Christian that without them it is but an empty name in whosoever professes it. Let Men pretend what they will, let them be never so Orthodox in their belief, or regular in their conversation, or strict in the performance of those Duties that relate to the worship of God, yet if they be hard hearted and uncharitable, if God hath given them Wealth, and they have not Hearts to do good with it, they have no true piety towards God. They may have a name to *live*, but they are really *dead*. An unmerciful Christian, or a Religious covetous Man, are terms that imply a contradiction. For the satisfying you of this, I shall but need to put these following questions.

Can that Man be accounted Religious that neither loves God nor his Neighbour? Sure he cannot, for these two things are the whole of Religion, as the Holy Scripture often assures us; but now the Covetous Man neither doth the one nor the other. His Neighbours he doth not love, that is certain; for if he did they would find some fruits,

James 2.
14, &c.

fruits of it; unless this be to be accounted Love, to give them good words, *to say to a Brother or a Sister that is naked and destitute of daily food, depart in peace, be ye warmed and filled, when notwithstanding they give them not those things that be needful for the Body.* But this kind of Love S. James hath long ago declared not to be worth any thing. And as for the Love of God, another Apostle hath put it out of doubt, that the uncharitable Man hath no such thing in him. *Whoso (saith S. John) hath this World's good and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? For he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?*

1 John. 3.
17.

cap. 4. 20.

Can he be thought a Religious Man or a true Christian, that wants the two main qualifications that go to the making up a Disciple of Christ, that is to say, *Faith and Repentance?* yet this doth he that is *rich in this World, but is not rich in good works.* Good works are the very soul of Faith, and it is no more alive without them than the *Body* is without the *Spirit*, as S. James has expressly told us. If we mean that our *Faith* should avail us any thing it must *work* (or be made perfect) by *Charity*, saith S. Paul, for though a Man have all faith so that he could remove moun-
tains,

Jam. 2. 26.

Gal. 5. 6.

tains, i. e. though he be so heartily persuaded of the truth of Christ's Religion as in the strength of his belief to be able to work Miracles, as was usual in the first times of Christianity, *yet if he have not charity his Faith is nothing.* If it be said that the Charity that S. Paul makes so necessary to effectual Faith, is not giving Alms but quite another thing, for according to him a Man may give all his goods to feed the poor, and yet want the Charity that he speaks of: I answer, it is true a Man may give Alms, and very largely, and yet want that Charity that S. Paul here so much recommends; but then on the other side, none can have that Charity that he speaks of, but they will certainly express it in Alms and Bounty as they have ability and opportunity: So that for all this suggestion Alms and Bounty are absolutely necessary to the Efficacy of Faith if there be opportunity of doing them: The plain account of this matter is this, S. Paul speaks of Charity with respect to its inward principle in the heart, which consists in an universal kindness and good-will to the whole Creation of God; and we speak of it with respect to the outward fruits of it in the Life and Conversation, which are all sorts of good works, especially works of Mercy and Bounty: But both these come to the same thing as to our purpose, for the one always follows the other,

1 Cor. 13. 2^d

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whereever there is Charity in the heart it must of necessity shew it self in these kind of actions as there is occasion, otherwise the Charity is not true but only pretended, for as S. John hath told us, *He that loveth (in doing) in truth, must love in word in work and in deed.*

Luke 3. 10,
11.

And then as for Repentance; Charity and Alms-giving is a necessary ingredient into that also. When S. John Baptist came preaching Repentance unto Israel, the people asked him saying *what shall we do?* meaning in what manner they should express their Repentance: his answer was this, *He that hath two Coats let him impart to him that hath none, and he that hath meat, let him do so likewise;* and suitable to this was the Prophet's advice to the King of Babylon, when he exhorteth him to Repentance, *break off thy sins* (saith he) *by righteousness, and thy iniquity by shewing mercy to the poor;* that is, evidence thy Repentance by thy Alms-giving and Charity.

Dan. 4. 27.

Furthermore, can he be either a good Man or a good Christian, that lives in the habitual neglect of that, which of all other Vertues God in Scripture seems to set the greatest value upon; and contrariwise practiseth that which God hath most particularly declared his hatred and aversion to? Yet thus doth he that is not charitable with what he hath. So highly acceptable

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to God are works of Mercy and Charity, that they are declared to be *the sacrifices with which he is well pleased*, Heb. 13. 8. *the things in which he doth delight*, Jerem. 9. 24. and *blessed and happy* are they pronounced that do them, Pro. 22. 9. *cap. 14. 21.* for hereby Men become *the children of God*, Luke 6. 35. and entitled to his more especial care and protection, Ps. 41. 1. &c. nay so dear do they render a Man to his Maker, that the wise Son of Sirach scrupled not to recommend the practice of them in these terms, *Be thou (saith he) a Father to the Fatherless, and instead of a Husband unto their Mother; so shalt thou be as the Son of the Most High, and he shall love thee more than thy own Mother doth.* Ecclus. 4.
10.

On the other side, if we will believe the Scripture, there is nothing more odious to God than the contrary qualities and practices. *The love of money*, which is the foundation of all uncharitableness, is in Scripture called *the root of all evil*; as certainly the greatest evils and mischeifs in the World do often take their beginning from thence. Those that are *covetous* are styled by the name of *Idolaters*, than which no more hateful appellation can be given to a Man in the Sacred Language. It is said of the *covetous* that *God abhorreth them*; which implies the utmost aversion that the Divine nature is capable of, to any sort of Men 1 Tim. 6.
10.
Eph. 5. 5.
Psal. 10. 3.

or things. The uncharitable and hard hearted Men God hath declared he will have no mercy on; *but they shall have judgment without mercy that have shewed no mercy.*

Jam. 2. 13.

Fourthly and lastly, a necessity there is, that *those that are rich in this World, should do good and be rich in good works, &c.* upon their own account. Though there were no other tye upon them, yet self-love and self-preservation would oblige them to it. I meddle not here, how far in point of worldly interest they are concerned to be charitable, though even the motives drawn from hence are very considerable. For certainly, Charity is a means not only to preserve and secure to them what they have, and to make them enjoy it more comfortably, but also to increase their store. No Man is ever poorer for what he gives away in useful Charity, but on the contrary he thrives better for it. God seldom fails, in this World amply to repay what is thus lent to him, besides the other Blessings that accompany his store, and go along with it to his Children after him. This I am sure is solemnly promised, and in the ordinary dispensations of Providence we see it generally made good: whereas to the greedy and penurious Man, all things fall out quite contrary; he may have Wealth, but he hath little comfort in it; for a curse generally attends it, of which he feels the
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bad effects in a variously miserable and vexatious life, and often in either having none, or an unfortunate Posterity.

But this is not the thing that I mean to insist on. This World lasts but for a while, and it is no great matter how we fare in it; but we have Souls that must live for ever. If therefore Men have any kindness for them, if they mean not to be undone to all eternity, it is absolutely necessary they should do good with what they have. O that uncharitable rich Men would think upon that woe that our Saviour pronounceth against them. *Wo unto you that are rich, for ye have received your consolation.* Luke 6. 24. O that they would seriously consider and often remember those words of Abraham to the rich Man in Hell, *Son (saith he) remember that thou in thy life receivedst thy good things, and Lazarus evil things; but now he is comforted and thou art tormented.* Luk. 16. 25. Not that it is a crime to be rich, or to have good things in our life, no, it is the inordinate love of their Wealth (to which those that have it are too frequently prone) and their not imploying it to those purposes of doing good for which it was given; it is these things that bring these curses upon them, and really *make it easier,* without an Hyporbole, *for a Camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven,* Luke

Matth. 25.
31, &c.

18. 25. Certain it is, there is no one sin that can be named, doth more fatally exclude from Salvation than this we are speaking of. We never find the Prophets, or the Apostles giving a list of those black crimes that will involve all that are guilty of them in inevitable destruction, but we are sure to meet with Covetousness, and all the attendants of it among them; as many instances might be given. Nay so great is this sin of Uncharitableness, and not doing good with our Wealth, that God in the final sentence that he shall pass upon wicked Men, to their condemnation at the last day, seems to take no notice of the other sins and crimes of their life, but only to censure them for this. Thus we find that when the King having gathered all Nations before him, comes to pronounce the sentence upon those on his left hand, who are those that are doomed to everlasting fire; there is no mention made of their criminal actions; they are not condemned for fraud and oppression, for unbelief and irreligion, for lewdness and debauchery, though any of these be enough to damn a Man: but merely for their not doing good, for their not relieving the necessitous, and exercising other acts of Charity when it was in their power,

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Since now from these Considerations it doth appear how necessary how indispensable a Duty it is *to do good* with what we have, *to be rich in good works, to be ready to distribute, and willing to communicate*; let me at this time charge all of you that are *rich in this world*, as you would not be unthankful to your great Benefactor, nor unjust to your Neighbours; as you have any piety towards God, or any care of your own Souls, that you put it in practice. And two instances of this great Duty the present occasion, and the exigence of things doth oblige me more particularly to recommend to you.

The first is the business of the Hospitals; the encouraging and promoting that Charity which the piety of our Ancestors begun, and whose examples their Successors have hitherto worthily followed, and of which we see excellent effects at this day; for this we need no better proof than the Report given in of the great number of poor Children, and other poor people maintained in the several Hospitals, under the pious care of the Lord Mayor, Commonalty, and Citizens of *London* the year last past.

For these so great instances of Charity what have we to do, but with all Gratitude to commemorate those noble and publick Spirits that first began them; and with all devotion to put up our prayers to God for all those now alive that have been promoters and encouragers of such good works; and lastly, with all chearfulness and diligence to follow these Patterns by liberally contributing to their Maintenance and Advancement. These are the Publick Banks and Treasuries in which we may safely lodge that Money which we lend out to God, and may from him expect the Interest. O what comfort will it be to us when we come to die, to be able to say to our selves, That portion of goods that God hath in his Providence dispensed to me, I have neither kept unprofitably in a Napkin, nor squander'd it away upon my lusts, but part of it I have put out towards the restoring my miserable Brethren to the right use of their reason and understanding; part of it to the amending Mens manners, and from idle and dissolute persons redeeming them to vertue and sobriety, and making them some way profitable to the Publick; part of it for the healing the sick, and curing the wounded, and relieving the miserable and necessitous; and lastly, another part of it towards the Educating

cating poor helpless Children in useful Arts for their Bodies, and in the Principles of True Religion for their Souls, that so both in their Bodies and Spirits they may be in a capacity to glorifie God, and to serve their Country. These are all great things, and in which way soever of them we lay out our selves, we serve excellent ends of Clarity.

But there is another point of useful publick Charity, which though the occasion of this meeting hath nothing to do with it, yet the present necessity of the thing doth oblige me seriously to recommend to you. There are few I believe in this City either ignorant, or insensible of the extreme numerousness of Beggars in our Streets, and unless care be taken, their number is likely to increase, for this seems to be a growing evil. I dare not lay the fault of this upon the defectiveness of our Laws, nor dare I say, that the provisions made for the Poor, are incompetent or disproportionable to the number of them; for perhaps the usual publick Taxes, and private Free-will Offerings discreetly managed, would go a great way towards the curing this evil; supposing the richer Parishes to contribute to the maintaining the poorer. But here is the misery, we do not sufficiently distinguish between our poor; nor take care to make provisions for them,

them, according to their respective necessities. There are some that by reason either of old age, or evil accidents, are perfectly unable to earn a livelihood for themselves; or to be any way useful to the publick, except by their Prayers and their good examples; and to see such go a begging is a shame to our Christianity, and a reproach to our Government. There are others that are fit to labour, and might prove useful Members of the Commonwealth many ways, if they were rightly managed: now the True Charity to these is not to relieve them, to the encouragement of their idleness; but to employ them, to put them into such a way that they may both maintain themselves and help towards the maintaining of others; and if they refuse this, let them suffer for their folly; for there is no reason *that those should eat that will not work* if they be able. A necessity therefore there is, if ever this scandalous publick nuisance of common begging be redressed, that these four things be taken care of. 1. That those that cannot work be maintained without begging. 2. That those that can work and are willing, have such publick provisions made that they may be employed in one way or other, according as they are capable, and every one receive fruits of his labour proportionable to his industry. 3. That those
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that can work and will not, be prosecuted according to the Laws, as Rogues and Vagrants and Pests of the Kingdom. And lastly, after such publick provisions are made for the maintaining both sorts of Poor that are objects of Charity ; that is, the helpless, and those that endeavour to help themselves ; that all persons be exhorted and directed to put their private Charity in the right Channel, wholly withdrawing it from the lazy and the lusty Beggars, lest they be thereby encouraged in their infamous course of life, and giving it to those who by publick order shall be recommended to them.

These things I hope I may without offence recommend to the Wisdom and Care of the Government of this Honourable City, since there are both *Heads* enough to contrive the particular ways of curing these evils, and *Hands* enough that will be open to contribute what is needful to so useful a work. Certain it is the thing is practicable, since it hath been, and is practised in some Towns of this Nation, and in several beyond the Seas. And that it is needful, there is none that hath any true sense of Charity (which consists as much in taking care to prevent the miseries and necessities of Mankind, as in relieving them;) there is none that hath any regard to the Reputation of our Religion

ligion, or the Honour and good Government of this City, or Kingdom, but must needs acknowledge.

It is one of the great Glories of this City, that as they have been always faithful and prudent in the management of those Publick Charities that they have been entrusted with, so have they been very ready to encrease and to add to them. And God without doubt hath blessed them the more for this very thing; as indeed the best atonement that any people can make for the many sins that the place is guilty of, is the Sacrifice of Alms and Charity. And I hope that which condemned *Sodom*, to wit, that *there were not ten righteous men found in it* (that is, Men that were of a Publick Spirit, that were truly Liberal, and Bountiful, and Charitable, for that is an usual Notion of *Righteousness* in the Old Testament, and there are some passages in this History which make it probable that it may be the notion of it here) I say, that very thing it is to be hoped, hath and will preserve this City of ours; because, as far as we can gather, there are in it many times ten such Righteous persons. In truth if there were not several good Men among us, that by the exemplarity of their lives, and their Charity, do stand in the gap between the reigning sins of the times, and the Judgments of God

God that threaten us for them ; it would be a melancholy thing to think what would become of us. But so long as God is pleased to continue to us a succession of those that fear God, and hate covetousness ; that make it their business to do good and to serve their generation, there is hopes that he will yet continue to bless us. And so gracious hath God been to our City and Kingdom in this respect, that (to the glory of his name be it spoken) whatever boasts they of the Church of *Rome* are wont to make of the Charitableness of their Religion, in opposition to the penuriousness of ours ; and reproach us with the bounty and munificence of our Popish Ancestors, and the barrenness of their Protestant Successors : yet we may safely affirm that there have been more publick works of Charity done in this City and Kingdom since the Reformation, than can be proved to have been done in the same compass of years during all the time that Popery prevailed among us.

O therefore let us go on to do this Honour to our Religion, let us go on by our good works to adorn the doctrine of God that we profess. Let us not only equal but labour to exceed the Piety and the Publick-spiritedness of our Forefathers. Let every one both Magistrates and People in their several capacities, be zealous and
vigorous

vigorous both in consulting, in contriving, and in acting for the publick' good as much as is possible.

And for your greater incouragement thus to do, let it be remembred, in the last place, that besides the outward advantages both publick and private that we reap by being charitable; this is the best course we can take to secure our everlasting Happiness in the World to come. For *to do good with our Wealth, to be rich in good works, to be ready to distribute, willing to communicate, is* (as the Apostle in the Text tells us) *the way to lay up to our selves in store a good Foundation against the time to come, that we may lay hold on eternal life.* And this is the Third thing I am to insist on from the Text.

I mean not here to trouble you with the Criticisms about the word *συντίθημι* in the Text, by disputing whether it should be render'd *Foundation* as it is in our Translation; though to lay up a Foundation seems an unusual way of speaking; we do not lay up Foundations but build upon them: or whether the word should be taken to signifie the *Bond* or the *Evidence* that God hath given us for the performance of his part of the Covenant; as it is used by this Apostle elsewhere, where he tells us that the *Foundation of God standeth*

standeth sure having this seal, that is to say, ^{2 Tim. 2.} that Covenant or Indenture, that God ^{19.}

hath made with Mankind, standeth sure, and hath this Seal put to it; for Men do not put Seals to Foundations but to Covenants: Or lastly, whether the word should be rendred a *Treasure*, so as to read the Text thus, *laying up to themselves a good Treasure against the time to come, that they may lay hold on eternal life.*

The original word (say the Learned) is capable of being translated all these ways, and the last seems as natural as any; for to lay up Treasure to our selves against the time to come, is a proper way of speaking, and that which our Saviour frequently useth in that very thing we are here treating of. But it matters not much which of them we pitch upon, for they all come to one sense; and that is this, That to be very charitable in this World is a good means to secure to our selves a title to eternal happiness in the next. ^{Vid. Dr. Hammond in loc.}

But to prevent all misunderstanding, that may happen of this point, I desire before I speak directly to it, to premise these two things.

First, Though we do maintain with the Ancient Church, the efficacy of Charity and good works for the furthering a Man's Salvation, yet we utterly reject those Doctrines which the Modern Romanists have advanced

advanced in this matter. The Popish doctrines about good works are these three following, that good works are meritorious; do deserve the Favour and the Rewards of God Almighty. Again, that the surplufage of a Man's good works, that is to say, the merits of so many of his good deeds, as are over and above what is sufficient to save his own soul, may by the Church be dispensed out to the benefit of others, they being part of the Church's treasure; and upon this foundation they ground their Indulgences. And lastly, that good works, *i. e.* the Alms of dying persons, that are given to the Church or Clergy, will by the means of the *Masses* and *Diriges* that they purchase to be said for them, be effectual for the freeing their Souls out of the Torments of *Purgatory*. These are the Popish Doctrines concerning good works, which we all justly reject, as having no foundation in Scripture, or good Antiquity; and being apparently contrived for the promoting their secular gain and advantage. But then as for the necessity, or the conduciveness of good works to a Man's Salvation, which is all we here plead for, I know no good Protestant but doth as earnestly contend for it as any of that Communion.

Secondly, Whatever efficacy we attribute to works of Charity as a means for the

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obtaining eternal life; we would not be understood hereby to exclude the necessary concurrence of other Vertues and Graces to that end. It doth not from hence follow, that it is an indifferent matter what Religion a Man is of, or what kind of life he leads, if he be but mighty bountiful to the Poor, and do a great deal of good in his life. No, how acceptable to God soever the Sacrifice of Alms and Charity be, yet we are not to expect it shall be available to our Salvation, unless it proceed from a pure Heart; and be offered with a lively Faith in Jesus Christ, and accompanied with a sincere endeavour to obey all God's Commandments. Eternal Happiness is not proposed in the Gospel as a reward of any one single Vertue, no not of the greatest, but of all of them together; if indeed there can be any true Vertue where there is not a conjunction of all; I say, if there can be, for St. James seems to affirm that there cannot. *Whosoever* (saith he) *shall keep the whole Law, and yet offend in one point, he is* Jam. 2. 10. *guilty of all.*

But now having said this by way of caution, to prevent all occasion that any may take from our so earnestly pressing Charity, to undervalue and neglect other Duties: It cannot be denyed on the other side, that very great effects are by our Sa-
viour and his Apostles, ascribed to this

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vertue with respect to Mens Salvation in the other World.

Luk. 6. 30,
35.

In the 6. of St. Luke, our Lord thus adviseth, *Love (saith he) your enemies, give to him that asketh, do good, and lend, hoping for nothing again, so shall your reward be great, and ye shall be the children of the most highest.* Now sure to be entitled to great rewards, and to be the children of the most high, doth look farther than this present World. Our Saviour without doubt means the same thing here, that he expressees upon the same occasion in another place, viz. *they (those that you do good to) cannot recompence you, but you shall be recompenced at the Resurrection of the just.*

Luk. 14.
14.

Luk. 16.

Again, the Parable of the *unjust Steward*, that provided so well for himself against a bad time out of his Master's Goods, is wholly designed to this purpose; and that the Application of it sufficiently shews, for our Saviour having said that the Lord of this Steward commended him for his providence and care of himself, he thus applies it to all his Disciples. *Wherefore I say unto you, make you friends to your selves of the Mammon of unrighteousness (i. e. of these false deceitful riches) that when you fail you may be received into everlasting habitations;* plainly declaring, that the best provision that rich Men can make for themselves against the time of their death, in order

verse 9.

der to their reception into the other World, must be the charitable actions they do with their Wealth while they live here.

Lastly, In another place our Saviour saith the very same thing in effect that is said in the Text; for this is his counsel to all that mean to be happy in the next life, viz. that they *sell that they have* (that is, when the times are such that it is reasonable so to do) that *they give alms*; for thereby they provide to themselves bags which wax not old, a Treasure in the Heavens where no thief approacheth, nor moth corrupteth. Luk. 12. 33.

To these three Texts of our Saviour's, I shall add three others of three of his Apostles, which speak just to the same effect, and with them I shall conclude. The first is that of St. Paul in his Epistle to the Hebrews; where having spoken most severe things, and denounced no less than Hell fire against the false Brethren among them, yet thus he comforts the Church to whom he writes. *But beloved* (saith he) *we are persuaded better things of you, and things that do accompany Salvation, though we thus speak.* And what I pray is the reason he is thus persuaded? Verily this, for God (saith he) *is not unrighteous to forget your work and labour of love, which you have shewed to his name, in that ye have ministered to the Saints, and yet do minister.* It was purely their Charity to the Brethren, that Heb. 6. 9. ver. 11.

made him have these good hopes of them, that they were in a state of Salvation. Though that Church as to other things was in a very degenerate condition, yet considering they had been laborious and diligent in the exercise of Charity, and still continued so to be, *God would not forget them*, nay he was not so *unrighteous as to forget them*. And then, that which follows in the next verse is very observable;
 verse 11. *And we desire that every one of you do shew the same diligence (to wit, in the practice of Charity) to the full assurance of hope unto the end.* If they would have their hopes of a future life assured to them, the way to do it was to persevere in their diligent attendance to works of Mercy, and Kindness, and Charity.

The second passage is that of St. John.
 1 John 3. *Hereby (saith he) perceive we the love of*
 16. *Ec.* *God towards us, because he laid down his life for us; and we ought to lay down our lives for the Brethren. But whoso bath this World's good, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little Children, let us not love in word; neither in tongue, but indeed and in truth, and hereby we know that we are of the truth and shall assure our hearts before him, I pray mind that; by our charitable disposition and doing good to our Brethren; by this*

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we know we are true Disciples of Jesus Christ, and this is that, that will assure our hearts, will give us confidence to appear before God at the last day when he comes to judge the World. And this is a point that the Apostle thinks so considerable, that he goes over with it again in the next verse, *Beloved if our hearts condemn us not (i. e. condemn us not as to this point of Love and Charity) then have we confidence towards God, and whatsoever we ask, we shall receive of him, because we do those things that are pleasing in his sight.*

The last Text to this purpose that I desire may be taken notice of, is that of St. Peter, *Above all things, my Brethren, have fervent Charity among your selves, for Charity shall cover the multitude of sins.* O how comfortable are these words! there is none of us, even the best, but hath a multitude of sins to answer for, by what means now must we obtain, that these sins shall be covered? that is, shall be forgiven; for covering of sins is the forgiveness of them in the Scripture-language. Why, the Apostle hath directed us to the method, *above all things put on Charity, for it is Charity that shall cover the multitude of sins.* Charity is of that power with God, that it alone is able to overcome the malignity of many of our sins and frailties, that would otherwise do us mischief: If

any thing can make atonement for the carelessness and the many failings of our lives, and prevent the punishment that is due to them, it is to be very charitable, and to do much good: *Charity covers a multitude of sins in this life.* A great many temporal judgments, that would otherwise have fallen upon us for our sins, are hereby prevented, and that not only private ones but publick too: And I think it no Popery to affirm that *Charity will cover a multitude of sins in the other life also.* That is, whoever is of a truly charitable disposition, and doth a great deal of good in his generation, though he may have a great many infirmities and miscarriages to answer for; yet if he be sincerely vertuous in the main, and so capable of the rewards of the other world; his other failings will be overlooked, they will be buried in his good deeds, and the Man shall be rewarded notwithstanding. Or if he be a *vicious* person, and so must of necessity fall short of the glory that shall be revealed; yet still in proportion, the good he hath done in his life *will cover the multitude of sins.* Though it will not be available for the making him happy, because he is not capable of being so; yet it will be for the lessening his punishment. He shall be in a much more supportable condition among the miserable, than those

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that have been unmerciful, or cruel, or uncharitable in their lives. O therefore what remains, but that considering all these things we should be *stedfast, unmoveable,* ^{1 Cor. 25. 18.} *always abounding in these works of the Lord, for as much as we know that our labour shall not be in vain in the Lord ? Giving all diligence to add to Faith, Vertue ; and to Vertue, Knowledge ; and to Knowledge, Temperance ; and to Temperance, Patience ; and to patience, Godliness ; and to Godliness, Brotherly Kindness ; and to Brotherly Kindness, Charity.* By our good works making our ^{verse 10.} *calling and election sure, (so some Copies have the 10th verse of 1 Pet. 1.) that doing these things we may never fall ; but an entrance may be ministred to us abundantly into the everlasting Kingdom of our Lord Jesus Christ.*

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SERMON V.

PREACHED AT

BOW-CHURCH,

On the 29th of September, 1680.

Psalms cxij. 4.

*To the Upright there ariseth Light
in the Darkness: ———*

Godliness, saith S. Paul, hath the Tim. 4.8.
promise of this life, as well as of
that which is to come. Of this
Proposition of his, the Psalm we
have now before us, may seem to be an Ex-
plication or Paraphrase. +

For in this Psalm Two things are de-
signed, a description of the *Pious* Man;
and a description of his *Blessedness* in this
Life: each of which is done in five instan-
ces or particulars. +

The

The Fifth Sermon.

The terms wherein the *Pious Man* is here describ'd, are these following.

First, He is one that *Feareth God* and greatly delighteth in his *Commandments*, v. 1.

Secondly, He is one that is *Righteous* and *Upright* in his *Conversation*, ver. 4 and 6.

Thirdly, He is one that is *Prudent* and *Discreet* in the managing of his *Affairs*, verse 5. *He guideth his affairs with discretion.*

Fourthly, He is one whose *Heart is fixed*, *trusting in the Lord*, v. 7.

Lastly, He is one that is extremely *Charitable*. He is *gracious* and full of *Compassion*, ver. 4. *He sheweth favour and lendeth;* ver. 5. *He hath dispersed, he hath given to the poor,* ver. 9.

Now the *Blessedness* of such a Man as this, as to this *Life*, is describ'd in the five instances following.

The first of which is, A great and happy *Posterity*; thus, ver. 2. *His seed shall be mighty upon earth, the generation of the Upright shall be blessed.*

The second is, A *Plentiful* and an *Ample Fortune*; thus in the third verse, *Riches and Plenteousness shall be in his house.*

The third is, A lasting *Fame* and *Reputation*; thus again in the third verse, *His Righteousness remaineth for ever*; and likewise

wise in the sixth verse, *He shall be had in everlasting remembrance.*

The fourth is, Honour and Power and Dignity, even such as shall excite the Envy of the Wicked; thus in the ninth verse, *His horn shall be exalted with honour, the wicked shall see it and shall be grieved, &c.*

The fifth is, Great Safety and Peace in the midst of Dangerous and Troublesome times: thus in the Text, *To the Upright there ariseth Light in the Darknes.* i. e. *Light* in the greatest Straits and Difficulties; for that is the meaning of *Darknes* in this place. Times of *Darknes* in the Scripture Language are Evil and Difficult and Dangerous times. Now upon account of this *Light* that ariseth to the *Upright Man* in Evil times, it comes to pass as it followeth, v. 6, 7, 8. that such a one *shall not be moved for ever, neither shall he be afraid of evil tidings, for his heart is established, and he shall not shrink until he see his desire upon his Enemies.* Or as the Chaldee perhaps better renders it, *until he see redemption in distress.*

This is the just Analysis of the whole Psalm. Now of these several Characters whereby the Pious Man is describ'd, I have pitch'd upon that of his *Uprightnes* to give an account of, and to recommend to you at this time. And of the several Instances

stances of the *Blessedness* of such a Man, I have pitch't upon that of *Safety and Peace* in the midst of Perillous and Troublesome times. These two points I have chosen to entertain you upon, as judging them most suitable to the present occasion, and to our present circumstances. And we find them both join'd together in the words of the Text, *To the Upright there ariseth Light in the Darkness.*

Here then we have Two things to consider, First, The *Person* to whom the *Promise* here made, or the *Blessedness* here mentioned doth belong, It is the *Upright Man*. Secondly, The *Promise*, or the *Blessedness* it self, It is *Light in times of Darkness.*

I begin with the Character of the Person to whom this Promise is made, He is the *Upright Man*, or as in our more common Language we express him, the *Honest Man*, the Man of *Integrity*. We all know so well what is meant by these words, that it would render the thing more difficult to offer Critically to give Light to them. As all those General Terms, whereby a Man's whole Duty is exprest in Scripture, have their several respects and considerations which difference them one from the other, though they be all equally Comprehensive: So hath this term of *Uprightness*. That which it immediately and particularly

particularly respects, is the Goodness of a Man's Principles, and the suitableness of his Actions to them. Or thus, The Conformity of a Man's Mind to the Eternal Rules of Righteousness, and the Conformity of his Actions to the Principles of his Mind. This is that upon account of which any person is denominated Upright, and contrary to this is all Hypocritical and Partial dealings in matters of our Duty. So that if we would give the definition of an *Upright* Man, it should be in such terms as these, He is a Man that in all things follows the Dictates of his Conscience. Or, he is One, that makes his Duty the Rule of his Actions. Or, he is One, that always proposeth to himself Righteous Ends, and pursues those Ends in Righteous Ways.

This is the general description of the *Upright* Man: But for the more lively display of him, and the rendring him, as more Amiable so more Imitable, it will be fit that we represent him a little more particularly under those several Respects and Capacities in which his Uprightness is principally seen and exprest.

And here we must consider him with respect to *God*, and with respect to *Men*. Under the former Consideration we are to view his *Religion*, under the latter his *Civil Conversation*.

And

And none ought to be surpriz'd that in the Character of an *Upright* Man we take notice of his Religious Carriage towards God. For in truth that is a point which is Essentially necessary to Uprightness. He *Prov. 14.2.* (saith Solomon) *that walketh in Uprightness feareth the Lord.* Indeed, take away Religion and the Fear of God, and the Foundation of *Uprightness* is destroy'd. For all the Principles of Conscience, and all the Obligation to live up to those Principles, is thereby taken away. He that hath no sense of God and Religion, can never think himself bound to observe any Rules in his Actions and Behaviour, but what are subservient to the carrying on his private sensual worldly Interest: And consequently, whatever is Inconsistent with that, be it never so base and vile and injurious, he cannot take himself in point of Duty oblig'd to stick at it, when he hath the least temptation to it. The result of which is, That he may commit all the villainies in the World, and yet think himself as Innocent, and his Actions as Commendable, as if he had been never so Honest and Vertuous.

He therefore that is an *Upright* Man, hath a serious and hearty sense of God and Religion upon his Spirit, and is above all things careful to preserve and increase that sense. But then his conduct in this affair

affair is much different from that of ordinary pretenders to Religion.

For he is a Man that doth not content himself with a mere speculative belief; or an outward profession of the Truths of Religion; but doth so far impress them on his Heart, that they influence his whole Life and Conversation. He doth not think it sufficient to be Orthodox in his Opinions; or to be a Member of a True Church; or to be zealous in maintaining and promoting the right way: But he takes care to live as he believes; to practise suitably to the profession he makes. As he holds fast the *Form of Godliness*; so he never fails to express the power of it, in an Innocent and a Vertuous Life.

He is a Man, that in the whole Conduct of his Religious affairs, minds Conscience more than any selfish consideration. He takes not up his Principles either out of Humour, or Passion; to advance his Interest, or to please a Party: But he believes a thing because it is True, and Professeth it because it is his Duty. In matters of Religion he hath the indifference of a Traveller, whose great concernment is to arrive at his Journeys end; but for the way that leads thither, be it high or low, all is one to him, so long as he is but certain that it is the Right Way.

And

And as he doth not chuse his Religion out of worldly considerations: So neither doth he quit it upon such. But is resolute and constant in bearing witness to the Truth, against all opposition whatsoever. As he doth not make shew of his Religion the more when it is in fashion, and when it may prove advantagious to him: So neither doth he practise it the less when it may prove Ignominious or Dangerous. He is obstinately tenacious of his Principles when he knows them to be good; and prepared to endure the utmost extremities rather than violate the Laws and Dictates of his Conscience.

He is a Man that thinks Religion too Sacred a thing to be prostituted to mean purposes; and therefore he never useth it as an Instrument for the serving a turn; never makes it a Cloak for the covering a private end, though he were sure he could compass his designs by it. He knows that the greatest Impostures have laid hid under this mask, and by such Artifices God hath been often made a Patron of the most horrid villanies.

He is a Man that doth not place his Religion in outward forms and services; or in little cheap Duties that cost him nothing. He hath a nobler sense of God than to think that such things can alone recommend us to him: And therefore his
principal

principal concernment is about the great
Indispensable Duties of Christianity. The
weightiest matters of the Law, Justice and
Mercy and Faith. He hath the everlasting
Notions and differences of Good and Evil
deeply ingraven in his Heart, and in the
practising or the avoiding them, he chiefly
lays out himself.

Matt.
23. 23.

He is a Man, that doth not pick and
chose out of God's Commandments, which
to observe to the neglect of the rest: but
endeavours Uprightly and Sincerely to ob-
serve them all. He calls no sin little, be-
cause his temper inclines him to it, or the
course of his Life leads him more frequent-
ly into the Temptations of it. But he
hath an hearty uniform Aversion to ev-
ery thing that is Evil. He holds no se-
cret friendship or correspondence with any
Enemy of God; but fights as resolutely
against his most agreeable and most gain-
ful sins, as those that he hath less Tempta-
tion to upon those accounts.

He is a hearty Enemy to all Factions
in Religion, as knowing the Life and Soul
of Christianity is often eaten out by them.
All dividing Principles he abhors; and
as much as he loves Truth, he is not less
concerned for Peace. And he is better pleas-
ed with one Instance of his Charity in Com-
posing, or his Zeal in Suppressing Religious
Differences, than with twenty of his Skill

Dionys.
Alex. in
Euseb.

and Abilities in disputing them. For he knows that LOVE is more acceptable to God than a right Opinion; and to be a Martyr rather than divide and rend the Church, is not less Glorious than to be a Martyr for refusing to offer Sacrifice to Idols.

Lastly, He is a Man, Religious without Noise; and uses no little Arts to make his Piety taken notice of in the World. For he seeks not the praise of Men in any thing he doth, but studies to approve himself to God only. And therefore he is as careful of his Thoughts, as of his Actions; and hath the same fear of God, and regard of his Duty, when no Man sees him; as when he is in the most publick places.

These are the great strokes of Uprightness as to Religion. And whoever makes good these Characters, may unquestionably conclude of himself, that he is an Honest Man to Godward, a true Israelite indeed, in whom there is no guile.

Come we now, in the second place, To take a view of the Upright-Man in his civil Conversation: To give some account of him with reference to his Carriage and Deportment amongst Men. And here again we must consider him under two capacities, as a Private Person, and as a Magistrate.

And First, As a Private Person, The general Rule by which he frames and mo-

dels

deals his whole Conversation, is such a prudent and diligent care of himself, and his own good; as is not only consistent with, but doth effectually tend to promote the Good and Happiness of all others that he deals with. This is the Fundamental Principle which he lays down to observe in all his commerce with Mankind. For he considers that every Man in the World hath a right to be happy as well as himself: And he considers, that, as things are so contriv'd, that he cannot be happy without the assistance of others: So it is infinitely reasonable that he in like manner should contribute his endeavours to the making them happy also. These now being the main Principles of his Mind, he takes care in his whole Conversation that his Actions and Carriage be suitable to them, and bear some proportion with them.

And therefore, we may be sure that he is a Man exactly Just in all his dealings; and would not knowingly do the least wrong or injury to any, though he could gain never so much by it; and were he never so secure that he could do it without discovery.

He is a Man, that where he is trusted, is faithful to the uttermost. Never making advantages of Mens credulity, nor abusing the confidence they repose in him.

He is one, that in point of fair dealing between Man and Man, is severe even to Scrupulosity; and he would rather sit down with loss, than serve his own ends by any practice that hath but a bad report, that hath but even the appearance or suspicion of evil in it; though in the mean time he knows that what is got by such practices is by some Men accounted lawful gain.

He is a Man of great candour, and sweetness, and obligingness in his Behaviour: But withal, as on one hand he is careful not to run himself into Inconveniencies by his good nature: So on the other hand, the kindness and good-will he professeth to all about him, is more than a compliment, or a semblance of his countenance. For his fair speeches are always attended with honest dealings; and what he once promiseth, he is punctual in making it good, though it be to his own prejudice.

He is a Man that loves a good Name and Reputation, as well as any one, and is extremely tender of it; but yet he scorns to make use of any evil Arts, either for the procuring, or preserving it.

And consequently, he is a Man that hates all mean and servile compliance, and will neither speak nor do any thing against the sense of his Mind for the humouring any. Flattery and Dissimulation he abhors, and he dares speak his Mind, when he judges

judges it fit and reasonable; even though he knows the doing it will give offence.

And as he is perfectly averſe to all Fawning and Flattery: So he is above Envy and Detraction. He never leſſens another Man to make himſelf greater; nor looks upon the proſperity of his Neighbour with an evil Eye; backbiting, and carrying about idle ſtories is not the thing he lives by. He puts a fair conſtruction upon other Mens Words and Actions, and will rather conceal a real fault, than make it worſe in the reporting it. He hopes and thinks the beſt of all Men; and rejoyceth in the happineſs of thoſe about him. He doth as much good as he can; and that good that is done by others, he is ſo far from envying, that he thanks God for it as if he had done it himſelf.

He is a Man of great Plainneſs and Simplicity; apert and open, and free in all his Carriage. You may always know where to have him, for his Words and his Thoughts always go together. And though he is careful not to be laſh of his Speech, nor at all times to diſcover all his Mind: Yet he is as careful, that what he doth ſpeak ſhall be agreeable to Truth; and he ſo ſpeaks it that thoſe that hear him may take meaſures of his Mind from it.

He is a Man, who though he be very watchful of opportunities to do himſelf

good, and very sagacious in spying dangers, and avoiding them: Yet he never uses any indirect means, either for the benefiting or securing himself. He scorns to make advantages of any Man's necessities: Nor will he undermine another for the effecting of his own designs. Deceit and Collusion are strangers to all his dealings. Above all things he hates a Trick; and in his account to be a Man of Intrigues, a cunning or a shrewd Fellow, is but a more gentile term for a Knave.

In a word, the designs he proposeth to himself are all Honest and Just, and such as tend to the good of the Community as well as his Own, but to no Man's loss or hindrance. And the means he useth for accomplishing these designs, are all fair and regular; and so free is both his Heart and his Actions from all Imposture, that he cares not if all the World were privy to them.

This is the Man that is *Upright* in his *Conversation* towards Men. The Man that with the Wisdom of the Serpent joyns the Innocence and Simplicity of the Dove.

But thus much of the *Upright* Man as a *Private* Person; Let us now view him a little under a more conspicuous character. Let us consider him as a *Magistrate* intrusted with the management of publick affairs. (Which is the Second particular we are to

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insist on under this head) and here the Upright Man is still the same, acted by the same Principles, pursuing still the same designs we have hitherto mentioned. One-ly his Vertues have another Sphere and another Object, and therefore require another consideration.

The great thing he proposes to himself in taking any Office upon him, is the glory of God, and the publick good. The Honour and Dignity of the place, and the other worldly advantages that may attend it, are but secondary considerations with him. The first is his main design, which he steadily and constantly pursues throughout the whole Administration of his Office; the other is never thought on but with subordination to the former.

And therefore acting from such Principles as these, we may easily conclude him to be a Man whose Counsels and Actions are not steer'd by the wind of popular Applause, but by the sense of his Duty. He studies not to ingratiate himself with Men, but to discharge a good Conscience. He is more careful to be a *Good* Magistrate than to be a *Loved* one; though (so happily are things contriv'd, that) in being the former he rarely fails of the latter.

The consequence of which is, that he is a Man of great Courage and Boldness, and Resolution. He dares to do whatso-

ever is fit, and just, and conducive to the publick good, what discouragements soever he meet with. Neither the menaces of the Mighty, nor the murmurings of the Multitude, can fright him from his Duty. For he dreads none but God; nor fears to do any thing but what is misbecoming him.

But then he is a Man that doth not resolve things hastily, and upon the consideration of a few particulars, but takes good advice, and useth mature deliberation before he determines himself. He doth nothing precipitately: But weighs all things represented to him, as impartially as he can. His Ears are open to all Parties, and he debates what is said, without Passion or Prejudice or Prepossession; and he always considers more what is spoken, than who it is that speaks it.

He is a Man whom you cannot so much disoblige as by attempting to corrupt him. Neither the regard of his profit, nor his kindness to his Friends, can in Matters of Right, tempt him to act against his inward sense. As to these things he is as blind as Justice herself, and you may as soon draw the Sun from his line, as him from the steady and strict paths of Righteousness.

He is a Man that looks upon his Office rather as a burthen, than a preferment. And therefore he is wonderfully solicitous about the well discharging it. His care
and

and Study is chiefly employed upon the Publick, and he rather suffers the miscarriage of his own affairs than that the Community by his negligence should receive any prejudice. While others are doing their own business, he is watching for the common good; for he always remembers that he is a publick person, and that the time and strength that God affords him are not his, but theirs, by and for whom he is intrusted.

He is a Man that imployes all his power and interest, as much as is possible, for the maintenance of the worship and service of God, and the defence and encouragement of the true Religion. For he considers God, as the first and principal person to be respected in all Governments and Societies, as being not only the Author but the Head of them. And he remembers that Religion doth so much influence the Civil State, that the happiness and ruin of Cities and Kingdoms are link'd with the well or ill management of it.

And in pursuance of this his Zeal for God and Religion, he takes care, as much as in him lies, to encourage those Persons that are Vertuous and Good, and to suppress and bring out of credit all Vice and Debauchery, all Impiety and Irreligion, all Faction and Disorder; together with the Maintainers and Abettors of them.

He

Job 29.
14. &c.

He is a Man, that effectually makes good Job's Character of himself, who was also a Magistrate: *He puts on Righteousness and it cloaths him, his Judgment is a Robe and a Diadem; He is Eyes to the Blind, and Feet he is to the Lame: He is a Father to the Poor, and the cause which he knoweth not he searcheth out: He breaketh the Jaws of the Wicked, and plucketh the Spoil out of his Teeth.*

He is a Man that looketh upon himself to have a Trust both with reference to to those above him, and those under him: And therefore he is careful to carry himself with an even steady hand, with respect to both; studiously endeavouring both to preserve his Allegiance to his Prince, and his Fidelity to the Publick: Neither invading the Rights of the one, nor injuring the Liberties of the other.

He is one, that, next to the Honour of God, studies the Peace and Quiet of the Place where he is concern'd. And therefore, as on one hand he is watchful in spying out Dangers, and quick in applying such Remedies to them as are proper in the Place and Station he holds: So on the other side he neither takes nor gives the Alarm upon every slight Surmise, or popular Apprehension. He makes the best of all things that happen; and by his Prudence and Moderation endeavours to extinguish

tinguish growing Flames rather than add Fewel to them; to calm and allay Mens Jealousies and Animosities, rather than to excite and increase them.

Lastly, To conclude; He is a Man, that fears God, that honours the King; that is observant of the Laws; that is true to the Government; and that meddles not with them that are given to change.

Having thus given you an account of the Upright Man, under the several principal relations in which he stands; I come now in the second place, for the comfort of all that are such, and for the encouragement of all others to endeavour to be such; to set forth the advantages and privileges, that such a Man enjoys in evil and dangerous times. *To the Upright there ariseth Light in the Darknes.*

Darkness, as I told you before, is a word by which the Scripture expresseth any kind of Straits, or Difficulties, or Adversities. Thus *Jab* 15. 21. *Darkness* is there opposed to *Prosperity*; thus *Lam.* 3. 2. *I am the man, (saith the Prophet) that have seen Affliction, by the rod of his wrath he hath led me and brought me into Darkness.* And thus likewise, to name no more Texts, *Joel* 2. 2. The day of God's Visitation upon *Jerusalem*, is called a *Day of Gloominess and Darkness; a Day of Clouds and thick Darkness,*

This

This now being the Notion of *Darkness*: when it is said in the Text, *To the Upright Man there is revealed Light in the Darkness*; By *Light* we may understand any one of these three things, that is to say,

By *Light*, we may understand *Light* for his *Guidance* and *Direction*; and then the sense is, That in critical and perillous times the *Upright Man* of all others, will be best enabled to order and manage his Affairs.

Or secondly, By *Light* we may understand *Safety* and *Defence*, as the word is sometimes taken in Scripture; and then the sense is, That in evil times the *Upright Man* walks most free from danger; He of all others may expect security and protection in a common Calamity.

Or thirdly, By *Light* we may understand *Peace* and *Joy* (as that likewise is another usual sense of the word,) and then the meaning is, That in evil times, let things happen as they will, though it should be the fortune of the *Upright Man* to be oppressed in the Crowd; yet this happiness he will always have, that his Mind will be at perfect ease and peace. Nothing shall ever discompose him, but in the midst of his Sufferings his Heart shall be replenished with perpetual Comfort.

In any one of these senses the Text may be taken, and in all the Three it fails not to be made good to the Upright Man.

First, *To the Upright Man there ariseth Light in the Darknes*, taking Light for Guidance and Direction. Be the times never so dark, he hath this happiness, that he is rarely at a loss how to steer his course. He finds his way easily, when other Men are quite bewildred; and he readily expedites himself out of such difficulties as those that act by other principles find themselves grievously intangled with. This is a thing that should mightily recommend the practice of Uprightness, especially in evil times; and that it is really attended with this advantage, must needs be acknowledged upon these two accounts.

First, To an Upright Man his way lies plainer, and is more easily seen and discovered.

And Secondly, He hath a greater Light to see it by, than those that take other measures in the management of their designs.

First, The Upright Man of all others most easily sees his way, for it lies plain and even, and strait before him. Whereas the ways of Vice and Wickedness are extremely crooked, full of windings and turnings.

Whoever

Whoever pursues evil Designs, and is a Slave to base Affections, must necessarily intangle himself in infinite Labyrinths, through the course of his Life. For having several ends to pursue, and those many times inconsistent one with another: it cannot be avoided but that in many circumstances he lights into, he will be extremely at a loss how to behave himself. If he go this way, then will something come to Light, which he studiously endeavours to conceal; if he go that way, then he disoblige some Man or some Party whose interest is necessary to support him; If he go a third way, he destroys that which is his main design. At what a loss now in such a case as this must a Man needs be in the determining himself? Upon what a rack is his understanding put, to get fairly rid of these Difficulties? And yet such Dilemmas as these is every one that walks not Uprightly, ever and anon cramp't with in his Counsels and Deliberations.

But suppose he get well over the present Difficulty, yet he is but where he was; For upon the next emergency of Affairs, he is as much puzzled and nonplust as before. The same method will not serve him twice for the carrying on his designs. As often as new occasions arise, so often must he alter his Counsels, and take new measures:
so

so that he is always unsteady, often inconsistent with himself; utterly unresolv'd what Man he shall be, or what part he shall act, in the next Scene that offers it self.

These Difficulties and Perplexities the Man of Intrigues is always hamper'd with; and they necessarily arise from the various flexures and turnings of the way that leads to his ends: But the contrary of all this is the Lot of the Upright Man. For his way neither lies on this side, nor on that side, but always strait forward. He hath but one great end to pursue, and that is to discharge a good Conscience: all his other concernments are wholly regulated by that. The consequence of which is, That he hath no clashing of interests to perplex his deliberations; no little turns that must be served, to divert him to the right hand or to the left, but he always looks straight before him: so that all his resolutions are easily made; most of those Difficulties that intangle other Men are quite cut off and avoided; his Counsels and his Methods are always the same; and he is seldom at a loss how to behave himself upon a new emergency. In a word, his way is commonly so plain that he stands in need of little advice or instruction for the finding it. And this is that which Solomon hath told us, *The Integrity of the Upright shall guide him.* For, *the path of the just is a shining light.*

Prov. 11.3.
cap. 4. 18.

But

But 2dly, If it be his Lot to fall into such circumstances, where his way is not so plain, but that there is need of great advice and deliberation what course to steer; as it often happens, especially in such times as the Text speaks of: Yet here the Upright Man hath the advantage of all those that walk by different principles; for (all other things equal) he has more *Light* to direct him in the finding of his way than they have.

There is this difference, between a Man that walks Uprightly in all his conversation, and a Man that hath sinister ends of his own to pursue: The former hath always the free use of his Intellectual Powers, and can exert his Reason in its highest perfection, and to the best advantage: Whereas the latter is horribly clouded in his discerning Faculties. He hath constantly a mist before his Eyes, which hinders him from rightly distinguishing the objects he looks upon; and consequently occasions many blunders and mistakes in the choice of his way.

My meaning is this, Whoever frames his Life by other Measures than those of Honesty and Conscience; whoever intemperately pursueth his private ends, or is a slave to inordinate Passions, let them be of what kind they will: These things do clap such a *Byas* upon his Soul, as renders him

him utterly incapable of making a right judgment of things before him, and consequently must unavoidably expose him to a great many dangerous errors in the management of his affairs; and this oftentimes in Matters that have no great difficulty in them.

Take any one of the Passions that usually govern the Man that hath no principles of Conscience; let it be either Fear, or Envy, or Revenge, or Vain-glory, or Avarice, or Ambition; it is a wonderful thing to see how monstrously they distort his Reason, and what odd extravagant courses they put him upon; and this even in plain easy cases; Nay, though the Man, in other things, where his affections have no influence, be a very wise Man. One could scarce imagine the power that these things have over a Man's Judgment; but that we every day see such strange instances of it.

But now the Upright Man is not in the least obnoxious to any of these inconveniences: For having no turns to serve but those that are honest and good; having no private Affections or Passions to be gratified; he looks upon things in a pure and simple Light, and not through a coloured Glass. And consequently, his conceptions of them as far as humane endeavours can secure, are according to their Nature; and his determinations and resolutions are suitable

table to his conceptions; that is to say, are reasonable and fit, and such as become the occasion. As his main design is to do in all instances that which is best; so that design preserves him from mistaking in his Notions of what is best. His Reason and Understanding are free and at liberty; and if there do arise any knot or difficulty, he of all others is likely to untie it with the greatest ease. And this is that which the Psalmist hath told us, *The fear of the Lord is the beginning of Wisdome, a good Understanding have all they that do thereafter.*

Psal. 111.
10.

But Secondly, If we take *Light* for Safety and Security, for Defence and Protection, as it is sometimes used in the Holy Scripture: In this sense also *Light ariseth to the Upright in times of Darknes.* For such a Man may in the worst of times, above all other Men, promise these things to himself. And this is that which Solomon tells us, *He that walketh Uprightly walketh surely.* And indeed this seems to be the thing principally intended in the Text; The *Light* which is here said to *arise to the Upright in Darknes*, seemeth chiefly to respect his Security from Danger in the times of a Common Calamity; as appears by what immediately followeth; viz. *He shall not be moved forever; he shall not be afraid of evil tidings, his heart shall not shrink untill he see his desire upon his Enemies.*

Prov. 10.9.

Now

Now this Security in times of Danger the Upright Man may expect upon these two accounts. First, his Uprightness in its own Nature (as things are contrived and carried on in the World) doth above all other things conduce to it. And Secondly, He is upon account thereof intituled to God's more particular Protection.

First, The Paths of Uprightness are in themselves such as naturally tend to secure a Man in Evil and Dangerous times.

For first, They do really contribute to the Good and Happiness of the Publick, in the which every Man's private safety is in a manner bound up. *As by wickedness* (they ^{Prov. 11.} are the words of Solomon) *a City is over-^{11.}thrown: so by the blessing of the Upright it is exalted.* Every Upright Man is really a benefactor to the Publick: For by him and such as he, Cities and Kingdoms are supported which would otherwise fall into confusion. The whole Body Politick owes its preservation to the vertuous Care, and honest endeavours of Upright Men. And every such Man in particular reaps the benefit of such his Endeavours; for he shares in his own Person that protection and security he procures to the Community. And if he had not been Upright, as the Publick would have fared something the worse for it: So it is certain he in his private Capacity, would in the same proportion, have fared the worse also.

But this consideration of the conduciveness of Honesty and Uprightness to the Good of the Publick, I direct chiefly to those that are in Office and Authority; for really their carriage and conduct hath a more than ordinary stroke in the good or bad success of the common affairs. And therefore it concerns them especially to look to themselves, that they be Men of Integrity, and keep a Good Conscience in the discharge of their Trust. Upon their Upright walking, the safety and preservation of the Publick doth more depend, than upon the Endeavours of a thousand private Men. Though they are but particular Persons, yet being vested with Authority, their Conduct and Management hath as great an influence upon the common Good or the common Ruin, as if they were a Multitude; and single as they are, they do in a great Measure carry the Balance of the publick Fortune in their Hands.

But *Secondly*, The conduciveness of every Man's Uprightness, to the publick good is not the only consideration, upon which it is recommendable, as a means for obtaining safety and security in evil times. For let the Publick go as it will: In the worst of times, if any Man can in probability be thought able to shift for himself; if any Man can in reason hope to escape the Violence and Iniquity of the times, the

the Upright Man, the Man of Honesty and Integrity is likelyest to be the Man: I say in reason he is likelyest, and as things commonly go.

For he of all others takes the surest course to preserve himself; and is least obnoxious either to the malice or the envy, the undermining or the rapine, of open Enemies or pretended Friends.

All Knavery and dishonest Dealings set a Man up for a Mark to be shot at; but Uprightness and Integrity is a Shield and a Protection.

The Upright Man doth so order the course of his Life, that he usually avoids all those Rocks that other Men split upon, and which usually prove their ruin. The undoing of most Men even in evil times, lies commonly at their own door, and they may thank themselves for it. If they had been sufficiently careful of themselves, the malignity of the times would scarce have touch'd them. It is generally either very great carelessness and gross neglect of their own affairs; or the lavishness or intemperance of their Tongues; or an ill gotten Estate; or private Injuries they have done, and private Grudges they have contracted; or pragmatikness in other Mens Matters; or factious adherence to a Party; or breach of Trust; or treachery to the Publick, or the like: I say, it is these things that do

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most commonly draw Mischief upon Mens Heads, and lay the Foundations of all those straits and difficulties in which they are intangled even in the worst of times. But now the Upright Man doth in a great Measure avoid all these occasions; for his principles do oblige him to walk in a way that is diametrically opposite to the things I have mentioned.

The Upright Man treads upon such sure Foundations, and his Ways are so universally approved by Mankind; that, as things usually go, no Man will easily offer him injury, but it will be to his own detriment.

The Rule he walks by is such, as doth effectually procure him the most Friends and the fewest Enemies, for he takes the course to oblige all sorts of Men; and consequently he cannot easily fail of finding those who will use their utmost endeavour to assist and rescue him, when he lights in to any difficult circumstances.

His righteous conversation is so unexceptionable; and so prudent he is in the management of his affairs; that those that love him not, will not easily find an occasion to do him much mischief.

Even those that have no acquaintance with him, yet have so much concernment for Honesty and Uprightness in general, that they will study to give him what assistance and defence they can, out of a natural sense

sense that it is fit a good Man should be protected; and that, for any thing they know, his Case and Circumstances may come to be theirs.

And those that have lost all sense of good and evil, yet out of care to preserve their credit amongst Men (amongst the generality of whom, to be an honest Man will always signifie a great deal; for when all is done, it is impossible to extirpate the notions of Vertue and Honesty out of the Minds of the Multitude:) I say, in point of their own credit and interest they are concern'd to be careful how they oppress such a Man.

But whatever become of these things; how ineffectual soever all humane means may be for the securing and preserving an Upright Man in evil times: Yet in the *second* place, he has another Anchor to stay himself upon, which is more firm and stable, and which will not fail him: and that is the protection of God Almighty: The care of his particular Providence to which he is intituled.

Men may plot and design; may model and contrive; may order and manage things as they please: But when all is done, it is God that governeth the World; and either blasts their most fair and hopeful Projects; or if he suffers them to succeed, turns them to what use and purposes he pleases:

pleases: Now this God that Rules and disposeth all things (even the most particular; *For not a sparrow doth fall to the ground without his will; and by him the very hairs of our head are numbred*) This God hath engaged himself, to take care in an especial manner, of those that fear him, and walk Uprightly before him.

Psal. 37. v.
6, 19, 24,
40, 41.

He hath passed his Promise over and over again, that he will *make their Righteousness as clear as the Light, and their just dealing as the noon day. They shall not be confounded in the perilous time, and in the days of dearth they shall have enough. Though they fall they shall not be cast down, for the Lord upholdeth them with his hand. In a word, that he will be their strength in the time of Trouble; he will stand by them and save them, he will deliver them from the ungodly; he will save them because they put their trust in him.*

It would be endless to quote all the passages in the Book of God that speak to this

Cap. 15, v.
16.

purpose. And therefore I shall dismiss this point with that remarkable one which we find in the Prophecy of *Isaiah*, wherein we may see, both the Upright Man, and his Security in evil times, described in very lively colours. *He that walketh Righteously and speaketh Uprightly; He that despiseth the gain of oppressions; that shaketh his hands from holding of bribes; that stoppeth*

his

his ears from hearing of blood; and shutteth his eyes from seeing evil: He shall dwell on high; his place of defence shall be the munitions of Rocks; his bread shall be given him, his water shall be sure. The sense of which in short is this, That whoever walks Uprightly, and makes a Conscience of his ways: such a Man shall be always under the watchful care and protection of the Divine Providence. And never will God suffer him to fall into any grievous distress; but he shall always have such a portion of the good things of this World afforded to him, as will be sufficient not only to make his life supportable, but easy.

And in truth, the experience of the World generally makes this good: Honest and Upright Men for the most part, in the most publick Calamities fare well; at least much better than those that are not so.

In their greatest extremities, when they have no prospect of deliverance from any humane means, strange extraordinary unexpected succour and relief doth arrive to them. In a word, that care of the special Providence of God attends them, that they are never miserable, however they may be now and then cut short in their outward Fortunes.

But it must be acknowledged, that though Piety and Uprightness hath the promise

promise of security in this Life; and that promise for the most part, and in general speaking is made good: Yet there are a great many exempt cases. God may see it fit now and then to suffer an Upright Man to be oppress'd, and to perish in a common ruin; and this without any violation of his promises of this kind, which do indeed respect no more than the ordinary common events and successes of things. But yet even in this case, still there will *To the Upright arise Light in the Darkness*; that is, *Light* in the third sense we have given of the word, viz. taking *Light* for Peace and Joy and Comfort. And this is that which the Psalmist tells us in another place, *Light is sown for the Righteous, and Gladness for the Upright in heart.*

Psal. 97.
11.

Whatever Afflictions come upon the Upright Man, yet he hath this advantage of other Men, that he bears them infinitely more lightly than they do; They are really no great disturbance to him, for he enjoys the same calmness and serenity of Mind; the same peace and quiet and contentment that ever he did.

His present sufferings are rather matter of rejoycing and triumph to him, than of discontent and repining; for he knows that they come upon him, by the Counsel and Disposal of the great Governour of the World; And he knows that he hath

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so sincerely approved himself to God; and is so well beloved by him; that he should not have been ordered into these Circumstances, had it not been really for his good. And this Consideration doth so effectually support him under all the Difficulties that he hath to conflict with, that he not only sits down easily and quietly, but is very well pleased with the dispensations of the Divine Providence towards him; how ingrateful soever they may be to Flesh and Blood.

Let what will happen to him, he is full of Peace and Joy. For he hath met with no disappointment of his designs. His great aim was to please God; and his Conscience from God's word assures him that he has done it; and he hath nothing to do farther but to wait for the happy time, when the secrets of all Hearts shall be revealed, and every Man's Counsels and Actions shall be made manifest, and then he doubts not to receive approbation and praise, and a great Reward in that Day of the Lord Jesus. And so much the rather, *because this light affliction, wherewith he is now exercised, he is assured, will work for him a far more exceeding and eternal weight of Glory.* ^{2 Cor. 4. 17.}

To conclude, Whatever his sufferings be; he will live and die in a profound Peace; perfectly satisfied with all God's dealings

Psal. 37.
37.

dealings towards him: And his Life and Death will verify to all that know him that advice and observation of the Psalmist; *Mark the Perfect Man, and behold the Upright, for the end of that Man is Peace.*

SERMON

SERMON VI.

PREACHED AT WHITE-HALL,

On the 20th of March, 1684.

Luke xvi. 31.

—If they hear not Moses and the Prophets, neither will they be persuaded; though one rose from the dead.

THE Parable of the Rich Man and Lazarus in the Gospel is so well known, that it is needless to relate the Particulars of it. These Words are the Conclusion of that Parable, and they are made the Words of Abraham, who being in Paradise, is brought in as speaking them to the Rich Man in Hell.

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The Occasion was this. This now Poor Man not being able to obtain the least Comfort or Refreshment for himself under that unsupportable anguish he endured; be-thinks himself of his Friends and Relations in the World, and casts about how to prevent their coming to that sad condition. And for this purpose, he begs of *Abraham* that he would be pleased to send the happy *Lazarus* into the World again, to testify to his Brethren what he knew and had seen concerning the State of the other Life; and to exhort them to a timely Repentance, lest they should come into that place of Torment in which he was.

To this Request, *Abraham* thus answers. *They had Moses and the Prophets*, which did plainly enough testify against their Sins, and offered sufficient Motives to them to repent; and therefore there was no need of such extraordinary Means as he desired.

But this Answer did not satisfy the miserable Man. Still he pursues his former Request. *Nay, Father Abraham,* (saith he) *but if one went unto them from the dead, they will repent.* There was no resisting such an Argument as that. If *Lazarus*, whom they all had known living, and now knew to be dead, should rise again, and personally come to them, and tell them in what a sad condition he had seen their Friend, and that they must all expect to run the

the same Fortune, if they did not change their Course of Living: This would come close to them, and be more convincing than a hundred Arguments drawn from the Books of *Moses* and the Prophets, which were written many Ages before their time, and so consequently could not be presumed to have so great a force as an Argument drawn from their own Sense and Experience.

To this Reply of the Rich Man, *Abraham* peremptorily rejoyns in the Words of the Text. *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

To omit lesser Matters that may be observed from these Words; the Point which primarily, and most naturally seems to be offered to our Consideration from them, is this. *That those who give no credit to a settled standing Revelation of God once well attested, or are not thereby prevailed upon to reform their Evil manners; neither in all probability would they be prevailed upon, though a particular Miracle was wrought by God in order to their Conversion; as, for instance, though one should rise from the dead and appear to them.*

Now to satisfy every one of the Truth of this Proposition, it will be abundantly sufficient to make out these two things.

First,

First, That there is really more force and weight in a Publick standing Revelation of God, such as that was by *Moses* and the Prophets here mentioned, to convince Men, or to reclaim them; than there can be in a Private Miracle, though I see it with my Eyes.

And *Secondly*, Though God should be pleased to work a Miracle, or to send an Apparition for the Conviction of an obstinate Unbeliever, or vicious Person; yet such a one would as easily find out shifts and ways to evade the force of such an Argument, and to hinder the Effect it ought have upon him, as he formerly did to put off the ordinary standing Motives and Arguments of Religion: And consequently, there is little probability, that he who is not gained by the former, will be wrought upon by the latter.

I begin with the first of these things. *That there is really more force and weight in a Publick standing Revelation of God, to convince Men, or to reclaim them; than there can be supposed to be in a Private single Miracle, though a Man sees it with his Eyes: Or, than there can be in an Apparition from the dead, if God should think fit to vouchsafe such a thing.*

In speaking to this, I mean not to concern my self or you with the Revelation of *Moses* and the Prophets, though that
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be the Revelation which the Text here speaks of. I think it will be more suitable and useful to us to consider the Proposition with relation to Christianity, or the Revelation of our Saviour and his Apostles : That being the Dispensation we are now under, and in which we are more immediately concerned.

Understanding therefore our Proposition of that Especial Revelation which we call the Gospel, two things there are to be offered, which will undeniably make it out.

First, Those Persons that lived in the Times of our Saviour, when this Publick Revelation of the Gospel was made and attested, had greater Evidences and Motives to bring them over to the Belief and Practice of his Religion ; than if any particular Miracle had been wrought in order to their Conversion.

Secondly, We at this day, all things considered, have as strong Arguments to convince us, as powerful Motives to persuade us, as those that lived in the Times of our Saviour, and were Witnesses of what he did and taught.

The unavoidable Consequences of which two Points are these. That those who lived in the time of our Saviour, and were not persuaded by his Gospel, would not have been persuaded though one had been sent to them from the dead. And those that

are now alive, and are not persuaded by the Evidences and Motives of Christianity which we now have among us, would not have been persuaded if they had lived in the Times of our Saviour. So that in all Ages of Christianity the Proposition will hold true, That those who give no credit to the standing Revelation of the Gospel, or are not thereby induced to lead their Lives according to it; would not be prevailed upon though a particular Miracle was wrought for their Conversion.

First then, Our Saviour's Gospel at the first publishing of it was a more effectual Means for the Conversion of any Man then living, than the sending to him one from the dead.

Let us suppose the Parable we are now upon, to be a true History, and that this Rich Man had five Brethren living at *Jerusalem* at the time when our Saviour spake it; and they were all Wicked, Lewd, Atheistical Persons; and God Almighty, in pity to their Souls, is pleased to grant that Request which the Rich Man here makes to *Abraham* on their behalf; and accordingly sends *Lazarus* from the dead to preach Repentance to them: We cannot doubt but such a Sermon, from such a Man, and in such Circumstances, would mightily awaken them, and put them upon a more serious Consideration of the folly of their Ways, and the danger they exposed

exposed them to, than ever they entered in to before; and this Consideration it is likely might work them to serious Resolutions of quitting their present Courses, and entering upon a stricter Life. Certainly such an Apparition as this, in reason should work such Effects; and, without doubt, upon many it would. But this we say. Whether did not our Saviour perform a great deal more than all this comes to, in order to the Conviction and Conversion of all about him? And whether had not these five Brethren, supposing them to live when he preached his Gospel, and to be Witnesses of his Actions, much more reason to be persuaded by what he did, and taught, than by the aforesaid Vision?

Our Saviour did by all the Signs and Tokens in the World evidence himself to be an Express Messenger sent from God, which they could not be certain that the Vision was.

The Prophetick Records of their own Country did all testify of him; and they themselves by comparing his Life and them together, might see they were fulfilled in him.

To omit the Circumstances of his Birth, which were such as never any besides himself was born with; After he came to enter upon his Publick Employment, God did more than once by a Voice from Hea-

ven testifie, that he had sent him, and that all People were to hearken to him.

And the Truth of this he himself confirmed, not only by his Life, which was the most Innocent, and Vertuous, and God-like that ever was: Nor only by his Sermons and Doctrines, which were the most Perfect and Unexceptionable, and every way the most worthy of God, that ever were taught among Men: But also and most chiefly by his extraordinary Works, which were such as none but God, or one acted by a Divine Power, could possibly perform.

He did the greatest things that ever were seen by Men. He shewed by his Actions, and those most publickly done, and frequently repeated, that he had an absolute Sovereign Power over the course of Nature: over the invisible Agents of this World, as well Angels as Devils: And likewise over both the Bodies and the Souls of Men.

And particularly to make it appear that his Testimony was more authentick, his Authority more to be relied on, than that of any Ghost, any *Lazarus* whatsoever that should rise from the Dead: It was very usual with him to send again to the Living those that were once dead. And one *Lazarus* he really brought again from the Bosom of *Abraham*, after he had been four days Dead, to testifie to the World that *Jesus* was the Great Embassador that God
had

had sent, and that all Mankind were to receive and obey him.

And lest all this should not be convincing enough; lest it should be said still, One that should rise from the dead, and come and preach to us, would leave the greater Impressions upon us: *Jesus* himself did rise from the dead, and did come and preach to the World, and that in a far more convincing manner than the Ghost of *Lazarus* would have done, if the Rich Man had had his own Wish. For *Jesus* told his own Death before-hand, and fore-told also his Resurrection; And if God meant not to lay an invincible Temptation before Mankind to believe a Falshood, it had concerned his Providence to have hindred this Resurrection, if *Jesus* had been any thing else than what he pretended to be: But he did rise after three days, according to his Prediction, and conversed upon Earth with his Followers for forty days together; shewing himself not only to a few particular Disciples, but to great Crowds of them, Five hundred at a time. And after this, in the sight of his Friends he took his leave of the World, and ascended up into Heaven. And for a Testimony how God approved him there, he sent down the Holy Spirit upon his Disciples, who for many years together enabled them to do our Saviour's Miracles over again, in confirmation of his Doctrine,

If now, to come to our Argument; if these five Brethren of the Rich Man be supposed to be alive when all these things came to pass; If they had the Opportunity of being present at many of these Passages, and of satisfying themselves of the rest, (as certainly, supposing the Matter of Fact to be true, none that lived at that time, and in that Country, but had this Opportunity;) If they heard this *Jesus* that was sent from God at the first, and that was sent from God the second time, after he was dead, testifying against their Sins, forewarning them of the Judgment to come, and assuring them of Eternal Rewards if they would repent; I say, If they were Witnesses of these things, I will appeal to all the World, whether they had not greater Means of Conviction offered to them, than if any Ghost had appeared to them from the Dead; or any particular Miracle had been vouchsafed them for the bringing them over to Vertue and Sobriety.

But I believe no Body will much doubt of this; for indeed the matter will not bear a dispute. But here is the Question; Whether we that live at this distance from our Saviour, have the same Means of Conviction? and, Whether one now appearing from the dead to us, would not be of greater force to persuade us, than the standing Revelation of the Gospel, as we have it now conveyed to us?

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This therefore leads me to my *second* Proposition upon this Head, which if it can be made out, will wholly take away all Controversie in this Matter. And it is this :

That we at this day have as great Arguments to convince us of the Truth of Christ's Revelation, and consequently as great Motives from thence to persuade us to reform our Evil Lives, as those that Lived in the Times of our Saviour.

It is true indeed, we want the Evidence of Sense in these Matters, which they had ; and upon that account, it must be acknowledged, that they have the Advantage of us. But this we say, notwithstanding, that if we take all things together, and weigh them Impartially, we shall find that that Want is abundantly supplied to us in other respects.

For *first* of all, Our Saviour's Gospel, and all the Evidences of it I have been now speaking of, were timely and faithfully recorded, and are as faithfully transmitted down to us. So that though we did not see or hear those things, yet we have a certain and exact Account of them ; and such an Account as was never yet questioned by any Adversaries that lived in those Times, when such a Question was most reasonably to be made ; and such an Account as appears by all the Evidences that a thing of that Nature is capable of, to have been

written by Eye-witnesses and such Witnesses as were honest undesigning Men; and not only so, but they sealed with their Blood the Truth of what they reported, And this same Account was religiously received by all Christians, in all Places, without Contradiction in those very Times, and was shortly after translated into a Multitude of Languages, so that it is scarce possible it should in any Considerable Matter be corrupted. And from that Time to this, in a continual Succession, there have been Men that have suffer'd Martyrdom for the Attestation of it; and in the first Ages after *Christ*, when they had the best Opportunities of Examining the Truth of these things, many thousands did so.

Now I say, Though according to the Ordinary Proverb, *Seeing be Believing*: Yet next to Seeing, an universal, well-grounded Tradition, which hath visible Effects attending it, hath the most force to gain belief. Nay, I do not know whether there be so much Difference between the Evidence of the one and the other, as one would think at first. Sure I am, there are many Cases in which we do as firmly believe Matters of Fact upon the Credit of Tradition, and the permanent Effects that do accompany it, as if we our selves had been present, and seen them with our Eyes. Which of us, for Instance, doth make any more doubt of
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the Story of *William* the Conquerour his subduing this Kingdom, or of *Henry* the Eighth his casting off the Pope's Supremacy; than he doth of the Revolutions that have happned in his own time? And yet these Matters of Fact are no better attested than the History of our Saviour, and his Miracles and Doctrines,

But *Secondly*, Though those that lived in our Saviour's time had Evidence of Sense for the Truth of what they believed concerning him and his Doctrine, which we have not: Yet this is to be considered; that they laboured under far greater Prejudices against his Religion, than we now do, And consequently, all that sensible Proof which they had of the Truth of it, would not be more effectual for the convincing of them; than that Proof we now have, though it be less, ought in reason to be for the convincing of us.

They that were the Hearers and Spectators of what our Saviour said and did, had mighty and inveterate Prepossessions to struggle with. They were educated in a quite Different Religion, and so must be supposed to have entertained several Notions and Principles which would very difficultly be rooted out; and indeed, for the effecting of it there needed little less than an Almighty Power. But it is not so with us; we by our Education are already disposed
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and prepared for the receiving Christianity. We have no previous Engagements to alienate our Minds from it; nay, it is our Interest to be of that Religion, rather than any other. So that certainly a less Evidence for the Truth of it, will be as convincing to us, as a much greater would have been to those to whom our Saviour first Preached. Nay, I am very confident that this thing being duely considered, it will appear, that our Arguments for Christianity drawn from Tradition, will be more convincing to thinking Men among us, than those Arguments they had from Sense and Experience could be to them.

But *Thirdly*, If to what hath been said we add the several Arguments for the Credibility of the Christian Religion which we now have at this distance, that they had not nor could have, that were our Saviour's Immediate Disciples; we shall be satisfied that in point of Evidence we have indeed much the advantage of them. We have now several standing proofs of our Religion which they could not have; and which are so strong and conclusive, that they do more than compensate for the want of that Evidence of Sense which they had, and we have not. I briefly Instance in these three following.

First, The strange Propagation and Success of our Religion throughout the World
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and the Means by which it was Effected. That a poor despised crucified Person should in a few Years draw all the *Roman* Empire after him; and that without any visible Means, except the Goodness of his Cause, and the Reasonableness of his Doctrine, and the Sincerity and Constancy of his Disciples, not in fighting for their Master, but in laying down their Lives for him: And this against all the Power, and all the Arts and Stratagems that the Devil or the Princes of this World could invent to stifle

and suppress his Name: This is so strong an Argument that this Cause was the Cause of God, and that his Providence was particularly concerned in the promoting of it, that he must seem little to be sensible either of God or Providence, that is not convinced by it.

If Christianity had been of the same strain that the Religion of *Mahomet* is, had been as well calculated for Mens Lusts and Worldly Interests as that is; had allowed as many sensual Liberties to its Disciples as that doth; and lastly, had been carried on in the World by the same ways and means that that hath been, that is by the Force of Arms and Dint of the Sword; it would have been no great wonder that it should have prevailed, as we see it hath done. But that a Religion which had no Worldly Advantages to promise to its Followers; Nay on the

the contrary, was so contrived, that none could own it, but he must at the same time deny all his Temporal Interests, quit his Friends, his Reputation, and all his Fortunes in this World, and live in hourly expectation of a Martyrdom; that such a Religion as this should not only not die with the first Broachers of it, but daily grow and spread; and the more it was persecuted, the more increase; till at last it so weathered out all Opposition, that it got Possession of the Thrones of Princes, and Kings became Nursing Fathers to it: I say, Whoever is not convinced that the Finger of God was in this, would scarce have been convinced that the Finger of God was in our Saviour's Miracles, had he been aliye and present when they were done. But this Effect of Christianity both the Prophets and our Lord long ago foretold, and this we now see was verified long ago, and is still verified in our days: Though those that lived with our Saviour had no experience hereof, nor perhaps would several of them have been forward to believe it though it had been told them. So that in this respect we have a most Considerable Argument for our Religion, which they had not.

Secondly, This is not all. Those that undertook the Religion of our Saviour upon his Preaching, had no Experience of it:

it: They were to be the first Experimenters themselves. They ran a great Risque, and ventured the Sale of all that they had, and yet knew not so certainly what kind of Treasure they should Purchase. But we have the Experience and Suffrage of Sixteen Ages, which will all vouch, that what we lay out in this way will prove valuable Treasure, will Reward all the Pains and all the Expence we are at for the Purchasing of it. We have never in the compass of our own knowledge, nor in all History, met with any who seriously laid out themselves in the Service of *Jesus Christ*, and lived up to his Religion, that ever grudged the Pains they took about it, or repented themselves that they believed or practised as they did. The more any Man has been a Christian, still the more he hath thanked God for it; still the more Quiet of Mind and Peace of Conscience he hath possessed; the more he hath enjoyed him self, and the less he hath feared Death and all other outward Calamities. If ever any Christian hath repented of any thing, it is, that he hath not been Christian enough, that he hath not so heartily believed in our Saviour, and obeyed his Precepts as he should have done. This we all know, and must be sensible of; and it is a mighty Evidence of the Truth and Goodness of the Religion we profess. We
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now can try our Religion, and give our Approbation of it, by the same Standard and Measures, by which we try and approve of our Customs and Common Laws. After long experience we find the Usefulness and the Conveniency of it; and to put another in its place, would involve us in horrible Mischiefs, and Dangers, and Perplexities. But this Argument for Christianity, those that were the first Converts to it could not have, and therefore in this respect also we have the advantage of them.

Thirdly and Lastly, There is another very Considerable standing Argument for

the Truth of the Christian Revelation,

which those in our Saviour's Time were incapable of; and that is, the Events which he by the Spirit of Prophecy foretold should after his Death come to pass in the World; most of which have punctually hapned as he predicted them, and the rest in due time we doubt not will be accomplished. I have not leisure to prosecute this Argument particular; only two things I cannot pass by without mention, in both of which our Lord shewed himself as wonderful, and as true a Prophet as ever appeared in the World.

The one is, the Destruction of *Jerusalem* and the Temple, which he foretold with all the Circumstances imaginable, both as to Time and Manner. Now all that he
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said concerning that Destruction, was punctually verified, even according to the Accounts that the *Jewish* Historian gives us of that Matter, And when afterwards *Julian* the Emperour, with a design to blast the Credit of our Saviour's Prophecy, resolved to re-edifie that Temple, and set Men on work for that purpose; he was soon forced to desist from his Enterprize, by Earthquakes, and Globes of Fire issuing from out of the Foundations: As the Writers of that time, both Christian and Pagan, do assure us.

The other Instance I mention is, our Saviour's Prophecy of the Rejection of the

Jews, and that they should be carried Cap-

tive into all Nations till the Times of the Gentiles were fulfilled. Now this we see hath been accomplished for many Ages, and still continues to be so in our days. That Nation of the *Jews* who were once the Peculiar People of God, settled in the Land of *Canaan* by his own immediate Hand, are now dispersed all the World over, but nowhere incorporated into a Nation. Yet, which indeed is wonderful, they continue *Jews* still; a People that mingle not with the rest of the World, and that are still as zealous for the Scriptures, from whence we fetch the Grounds of our Christianity, as ever they were. So that they are a standing Monument of God's Vengeance upon a People for rejecting the Gospel, and a standing

ing Testimony of the Truth of our Saviour's Prophecies.

These things now, with others that I might name, are very considerable Evidences of the Truth of our Religion, which those that were Contemporary with our Saviour could not have. So that putting all these things together, I think we may safely draw our Conclusion, *viz.* That we now have as great or greater Arguments to convince us of the Truth of Christ's Revelation, as, or than they had who were Witnesses of what he did and taught. And consequently, those that are not persuaded now by the Evidence of it, would not have been persuaded though they had seen with their Eyes, or heard with their Ears, the Publication of the Gospel: Which is in effect to say, They would not have been persuaded though one had risen from the dead.

But notwithstanding all this that I have said, it is to be feared the thing will not easily go down with many of us; but still, with the Rich Man in the Parable, after all that *Abraham* had said concerning *Moses* and the Prophets, we will insist on our former Notion. *Nay, but if one came to us from the Dead, we should repent.* The Motives that are offered to us in the Gospel are old and stale to us, we find by long experience, that they make no great impressions upon us: But if we were visited
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in such an extraordinary way as the Right Man here desired for his Brethren (we) should then undoubtedly be prevailed upon. This I believe several of us think. But that we have little ground for such a fancy; nay, indeeds, if we were tried this way, that it is ten to one we should find our selves mistaken; this may farther convince us.

If God should indeed vouchsafe to manifest a Miracle, or to send an Apparition for the conviction of an Obstinate Unbeliever, anailing our Person. Yet such a one would easily find out his Master and way to evade it for such an Argument, and to hinder the effect of it ought to have upon him, as he formerly used to put off the standing Miracles and Arguments of Religion. And consequently, in these times the probability that he who is sent to Moses and the Prophets, will be persuaded by one from the dead.

This is the second Point I laid down for the proof of our Saviour's Proposition, and I come now to speak to the third. I deny not indeed, but if an Apparition should be made to a wicked Person among us. If, for instance, One of our Companions should, after he is dead, in a terrible manner come to any of us, and in a doleful tone and language tell us, how long he was with him in the other World; tell us that there is indeed a God that judges the Earth,

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that there is a Heaven, that there is a Hell, (all which things he as well as we made it our business to banish out of our Minds as much as we could,) and acquaint us what an infinite unspeakable Happiness he hath lost by living loosely and carelessly, as we now do; and that he is damned, irrecoverably and for ever damned for that Infidelity, and those lewd courses we shared with him in the guilt of, and do still continue to pursue; that all those Revels we had together, all those Pranks and Debauches we were joint Actors in, do now, as to him, end in unsupportable anguish and pains, in the gnawings of a Worm that never dies, and in a life of everlasting Burnings; and that this shall certainly be our portion, as well as his, unless we do prevent it by a speedy reformation of our Lives:

I say, If one of our Friends should come from the Dead, and tell us all this, there is no doubt but it would strike us with infinite horror and amazement. It would be the most confounding Scene that ever our Eyes beheld, the most awakening Lecture that ever our Ears heard, and such impressions it would, in all likelihood, make upon us, as would not suddenly be worn out.

But here is the point, Whether all this would be effectual for the working a perfect Change of Life, a lasting Reformation,

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upon a Man that hath long resisted the ordinary means of Conversion, and by long custom of sinning hath made a course of Vice almost natural to him? We say, in all probability it would not be effectual for the reforming such a Man; because it would be so easie after the first Heats which the Vision occasioned were over, to find out colourable excuses, and evasions why he should not pursue a Reformation, which his Soul so much hated, and which his present Interests and Appetites were so much against.

For, first of all, Though he was never so sensibly smite at the first, yet after a little time, the infinite love he bears to that course of life which this Vision came to testify against, would put him upon Inventions for the rendring the credit of his very Senses doubtful and suspected. Many Reasons would be suggested to him from his bribed Understanding, why he should not in this case believe his own Eyes. For why might not all this be a mere delusion, the effects of a Melancholy distempered Fancy, a Business wholly transacted on the Stage of his Imagination.

That he had such an Apparition, and that he was horribly frightened with it, he cannot doubt. But whether this Apparition was really presented to his outward Senses, and was not only the Fiction of his own

-heated and disturbed Brain; he thinks he
 hath reason to doubt, to enquire, to
 remember; that even in Dreams
 things have been as lively represented to
 him, and as he does to the Impressions on
 him, as if the same things could have been
 so done if he had been awake. And he
 knows very well, that Fancy hath a strange
 power over a Man's Judgment, even when
 his Eyes are wide open, especially if the
 circumstances of being alone, of Melan-
 choly and Pensiveness, and some particu-
 lar Accidents do concur to the raising of it.
 How many People meet with Goblins in
 their Night-walks, and see Armies fight-
 ing in the Air, and assuredly persuade them-
 selves and others that they do so. When
 as in truth night time is nothing else but
 Treas, and the other, but Clouds formed
 into such shapes by the power of their
 Imagination. How many Persons in Fe-
 verish Distempers see plainly Fiends and
 Devils standing at their Beds-feet, ready to
 take them away, and hear dreadful Noi-
 ses? But yet none is so simple as to believe
 these to be Realities, but only the Effects
 of their present Frenzy. And why may
 not this Bugbear of a Vision, that did at
 first so fright the Man, be a thing of the
 same kind, a mere Creature of his own dis-
 ordered Fancy?

It is certainly not impossible for a Man whose concernment it is not to believe any thing of this nature, at last to bring himself to such an Opinion; and especially when he is helped forward by the concurrent Votes of all his jolly Companions, whom he tells the thing to; who, to be sure, will not fail to laugh heartily, and make very merry with this story; and if it be possible, to droll it out of his Head, by persuading him, that the whole Matter was but the Result of Melancholy and a crazed Brain; and that if he still continues to believe it, he is fitter for Bedlam than their Company; but *secondly*, Supposing he cannot thus easily baffle the Credit of his Senses; but is forced to believe, that what he saw and heard was more than a Fancy or Imagination: Yet that inveterate Principle of Vice within him will put him upon other ways and contrivances for the hindring that Effect which the Vision ought in reason to have upon him. Though he cannot question the Truth of the Matter itself; yet it is likely he may question the Force of the Argument drawn from thence for his Conviction; and may pretend to come to him from the Dead; but how shall he be certain that he did really come from thence? For any thing he knows, it may be some

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Trick put upon him. Some knavish Fellow had a mind to fright him, or some bigotted Religionist, assuming the Person of a Ghost, thought by this pious Fraud to convert him to his Persuasion; as he hath read in Story, such Franks have been plaid to serve a Turn, or promote a good Cause. And whereas his Reason might tell him, that this could not be so, seeing the Person that appeared to him had both the Countenance and the Voice of his Friend, yet that he would get over; the Imposture was cunningly carried on, and the Surprise and Fright it put him into, did so disorder his Judgment that he was not able to distinguish between the True and the Counterfeit.

But supposing he be convinced, that here was no Juggle in the matter, but what appeared was a true Spirit or a Ghost, if there be any such; Yet how shall he know that it was the Ghost of his Friend? If he was sure it was he, he would give credit to what he reported, because of the former experience he had had of his integrity: But this he cannot any way be certain of. For any thing he knows to the contrary, it may be one of those ill-natured Inhabitants of the Air, that are so much talked of, that make it their Business to disturb the Rest and Quiet of Mankind; and take a pleasure in filling their Heads with Fears and Scumple, and drawing them to all kind of Superstition.

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He hath heard and read of such: And there is no Man of any Persuasion or Religion, Jew, Turk, or Heathen; nay, all the several sorts of Heathens at this day, which are to be found either in the *East* or the *Western Indies*; and *Christians* too of all Communions: There is none of these but have Stories to tell of Apparitions and Visions, for the confirmation of their several Doctrines and Tenents. Now that all these Apparitions are to have Credit given to them, is absurd; because they contradict one another in their Discoveries. How therefore can he tell whether this particular Apparition that is made to him, ought to be credited or no, as to what it declares concerning Religion, and the State of the other World? In plain *English*, rather than such a Man as we are speaking of, will be prevailed upon to quit his dearly-beloved Lusts and Vices, he will find Excuses and Reasons a great many, why he ought not to believe any thing that is conveyed to him in such a manner as we now suppose.

Especially, if we consider, in the *Third* place, What Advantages he will make for his purpose from that very Way that we now think would be most effectual to convert him; that is, *One coming from the Dead*. Here is an Apparition pretends to be sent upon a particular Message to him

from the other World, to persuade him to embrace such a Religion, and to change his way of living, and threatens him with horrible Punishments if he doth not: The very misshapenness of the thing will put some Apprehensions into him, (especially considering his concernment to find outfall the ways that can be, to elude the Force of the Argument) that it is not so doryning, doth not carry in it so great Evidence as at first sight there seemed to appear. For what Imaginable Reason can be given why he should be dealt with in a way so different from that that the rest of Mankind are? The Particularity of the Miracle will give occasion to him to suspect the Truth of what it discovers. If his Neighbours and Friends were thus haunted, he might think he had reason to be alarmed, and to apprehend some danger in that Course of Life he is so much dissuaded from: But since none in the place where he lives, is thus exercised besides himself, he cannot satisfy his Reason, as to this way of proceeding with him. If this Means of Conviction was rational and strong, without doubt others would have it afforded to them, and be convinced by it as well as he. But since no such thing appears, as the Apparition it self is unaccountable, so are the Arguments and Motives it offers, unaccountable also. And till he be convinced in the

same

same way, and by the same Reasons that other Men are, he will continue as he is.

I represent these things, not to shew the weakness or invalidity of such an Argument as we are speaking of, but to shew how easily those that have espoused Interests inconsistent with Religion and Christianity may find out Expedients for the avoiding the Force of it.

But *Fourthly*, and *Lastly*, Let all this go for nothing. Let us suppose the Man to be very well satisfied in his own Mind, both concerning the matter of Fact, and the cogency of the Argument he hath from thence, to live after another rate than he hath hitherto done; Nay, as often as he thinks of this Vision, or is asked concerning it, he hath the same Sense, and makes the same Judgment of it that he did at first; though it be many Years after: I say, supposing all this, yet doth it from hence follow, That such a Man will be effectually brought over to Vertue and Religion, after he hath long pursued a course of sin, and resisted the Arguments of the Gospel? Alas it is very unlikely. How much alarmed soever he was at first, yet it is a hundred to one (if he be such a Person as we speak of) but in time, and by degrees the Impressions will wear off, and Nature return to its first Course. It was the newness and surprizingness of the thing,

thing, that first wrought upon him; but that will not last always. After he hath once got over the first Transports, and is come again to his usual temper, and to his Business, and to his Company; the Argument, though it have the same Force that it had at first, yet it grows flat and unaffecting, and will have no more effect upon him than the standing Motives of Christianity formerly had. Notwithstanding all his first Convictions, he will live as tamely under the Bondage and Tyranny of his old reigning Lusts (though perhaps not without some checks of Conscience now and then,) as those that never had such kind of means vouchsafed them for their Conversion.

And it must needs be thus; for when all is done, Arguments will still be but Arguments. They can persuade, but they cannot compel. The efficacy of them doth in a great Measure depend upon our Will and Choice, especially where they are to combat with strong Passions and Prepossessions.

Are there not a thousand Persons in our days, that are as fully convinced of the Truth of the Christian Revelation, and the Necessity of a Holy Religious Life in order to the going to Heaven, or avoiding the Pains of Hell, as they would be if one should come to them from the Dead?

Nay,

Nay, more fully, perhaps, than they would have been by the Testimony of such an Apparition had they wanted the Scriptures. And have not the Consciences of these Persons at several times by several means been severely awakened? And have they not at these seasons in the most serious manner imaginable made Vows and Resolutions to live a Holy Christian Life? And yet we see they continue still unreformed, still they are the same sensual, careless, unchristian Livers that ever they were. I appeal to the Consciences of Men, whether this be not true; and why should we think it would fare otherwise with us, if God should send one from the Dead to reclaim us? That very Miracle would not convince our Understandings more then they have been convinced already; and therefore why should we think it would work more upon our Wills?

The Sum of all this Discourse is this. That how prevailing soever we may imagine such an experiment, as the Rich Man here offers to *Abraham* for the Conversion of his Brethren, would be upon us, yet a sensual Man, that was unwilling to give up himself to the Conduct of Religion, might easily find out ways to avoid the Force that it ought to have upon his Mind; Nay, more easily perhaps than he hath hitherto resisted the Motives of the Gospel.

Gospel. And therefore we may certainly conclude with *Abraham* in the Text, that they that hear not *Moses and the Prophets*, or to put it into our own Language, they that hear not *Christ and his Apostles*, neither, in all probability, would they be persuaded though one rose from the Dead.

Nothing now remains, but that I draw two or three Inferences from what hath been said; and so conclude.

In the first place, From what I have discoursed upon this Argument, we may discover the Infinite Wisdom of God, in the pitching upon that Method he hath done, for the bringing Men to Vertue and Happiness; namely, by the standing Revelations of *Moses* and the Prophets, and of *Christ* and his Apostles. For we may perceive this Method is every way more accommodated for that End, than if God should be every day working Miracles for the reclaiming particular Persons.

As it is more suitable to the other Methods of God's Providence, to the way that he hath chosen for the Government of the World, (which is by the settled standing Laws of Motion, leaving Natural Causes to produce their Natural Effects, and not interposing his Omnipotency, but upon especial extraordinary Occasions.) So also as we have seen, is it much more effectual for the convincing Mens Understandings,

standings, and the working upon their Wills, than the other Method of Private Miracles and Revelations would be.

We have seen how many ways the Force of an Argument drawn from ones appearance from the Dead may be evaded: But now none of these Pretences can be made against the Evidence of a Publick Revelation, so attested, and confirmed, and conveyed down to us, as that of Christianity is. And besides, there are many Arguments to be drawn from such a Revelation, to shew the Credibility of it, which are altogether wanting to such a Private Miracle as we speak of.

Secondly, We may learn from hence, what little need there is of any new modern Miracles for the confirming to us any Doctrine of Christianity, which was long ago, in all the Articles of it, so well attested by the Illustrious Miracles of Christ and his Apostles.

And more especially we may learn from hence what little Credit is to be given to those Miracles that are wrought, or pretended to be wrought, for the proof of such Doctrines as are really contrary to that Revelation of our Lord, as it is delivered in the Holy Scriptures.

We are sure that *Moses* and the Prophets, *Christ* and his Apostles, taught nothing but the Truth of God, he having so publicly

publicly and so convincingly set his Seal to all their Doctrines. And we are sure likewise that the Scripture contains nothing in it but what was taught by them, and consequently must be the Truth of God also. And therefore, if any Doctrine or Article of Religion be at any time recommended to our Belief, that doth not agree with these Holy Writings, or doth contradict them either directly or by plain unavoidable consequence; we may be equally sure that that Doctrine cannot be true, nor is to be received by us, though we are told of never so many private Miracles that have been wrought for the confirmation of it.

Our Rule in these Cases is, *To the Law and to the Testimony*; To the Publick and undoubted Oracles of God, in the Old and New Testament. Whatever Doctrine can be proved out of them, we are bound to embrace it without a new Miracle. On the other side, Whatever Doctrine is inconsistent with them, we must reject it, though an *Angel from Heaven*, or *one from the Dead* should come and Preach it to us.

Thirdly, From hence we see the Vanity and Unreasonableness of those Men, that not content with the Ordinary Means of Grace, are always wishing for Extraordinaries. There are a great many of us that will be saved by Methods of our own chusing,

ling, otherwise we will not be saved at all. As it was in St. Paul's time, the *Jews* they required a *Sign*; the *Greeks*, they were for *Wisdom* and *Philosophy*; and perhaps a third sort of Men were for another kind of means of Conviction: So it is among us.

Here is one Man would have a particular Miracle wrought for his Conversion. If he could see a Spirit or a Ghost, he would believe there was another World. If God would send an Angel from Heaven to preach to him, he thinks he should become a New Man.

Here is another would believe the Gospel, if every Point of it could be demonstrated by Reason, and a clear and plain account be given of all the Mysteries of it: but till that be done, he is of the Religion of the Philosophers.

Here is another Man waits for Immediate Impulses and Inspirations. The ordinary Assistances of the Spirit that accompany the Word and Sacraments will not do his business.

But let us not deceive our selves. All these Imaginations are vain and foolish. If God should grant us our several desires; and give one of us a *Sign*, another of us a *Demonstration*, another of us a *powerful Conviction* upon our Minds, from his Holy Spirit, and that in an extraordinary way: Yet it is still very doubtful, whether, for all

all this, the Business of our Conversion would be effected.

None was more confident than the Rich Man in the Parable, that if to the Testimony of Moses and the Prophets, was superadded a new Miracle, his Brethren would certainly be persuaded. But yet you see, our Saviour affirms the direct contrary.

Oh let us all close with the standing Publick Methods which God hath established in the Church, for the bringing us to Vertue and eternal Happiness, and not be hankering after new and fanciful ways of our own chusing. Most certainly, the Ordinary Means of Grace are sufficient for the Salvation of all our Souls, and will be effectual to that End, if we be not wanting to our selves. And if any Extraordinaries be at any time needful, God without doubt will supply us with them also.

Fourthly, and lastly, From what hath been said, we see the horrible Guilt and the utter Inexcusableness of those Men; that notwithstanding the Gospel means of Salvation, that have been so long afforded them, do still continue Infidels in their Judgment, or Immoral in their Lives.

What will these Men be able to say for themselves, when they come to appear before the Judge of the World, at the great Day of Accounts? Will they pretend their

was not force enough in the Gospel-evidence to convince them, or weight enough in its Motives to reclaim them? Ah their own Hearts will give them the Lye. They can no longer be able to deceive themselves. There will be no Unbelievers, no feared Consciences, in the other State. They will then be clearly convinced, that God for his part did all that was necessary, nay all that was fit to be done, in order to their Salvation: but they were resolved to shut their Eyes, and harden their Hearts against the gracious Means that were tendred them.

Oh, how will the Rich Man and his five Brethren in Hell rise up in Judgment against these Men? For they only refused to hear *Moses* and the Prophets: But these, besides them, have obstinately refused to hear *Christ* and his Apostles, who brought abundantly greater Light into the World than the former did.

Much more, How will the poor ignorant *Heathens* rise up in Judgment against them? Who were destitute both of *Moses* and *Christ*; and yet, to the shame of *Christians* it may be spoken, have several of them lived better Lives than many of us do.

May not we justly and sadly apply that Woe which our Saviour pronounced of *Chorazin* and *Bethsaida*, to Thousands among us? Woe unto you Unbelievers; Woe unto you, O obstinate and irreclaim-

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able

The Sixth Sermon.

able Sinners; for if the mighty Means of Grace, the mighty Evidence of Truth, had been afforded to Tyre and Sidon, to Sodom and Gomorrah, to Mahometans and Pagans, that have been afforded unto you, they would long ago have repented in Sackcloth and Ashes. But I say unto you, it shall be more tolerable for all these in the day of Judgment, than for you.

God Almighty give us all Grace seriously to consider these things, that we may by a timely and hearty closing with his Methods and Designs for our Salvation, prevent the dismal Consequences of Infidelity and a Vicious Life; that so it may not be our Condemnation at the last day, That Light is come into the World, and we have loved Darkness rather than Light.

SERMON

SERMON VII.

PREACHED AT

WHITE-HALL,

On the 11th of April, 1690.

Gal. v. 13.

*Use not Liberty for an occasion to the
Flesh.*

ANY one that useth to make reflexions upon his own Actions, cannot but observe, That one of the great occasions of the sins he is guilty of in the course of his Life, is the too free use of his lawful *Liberty*.

I do not say, that any Man doth commit sin by using his *lawful Liberty* (for that would be a kind of contradiction): But I say, the using our *Liberty* to the utmost pitch and extent of that which we call *lawful*, is the occasion of a great many sins

that would otherwise not have been committed.

If one should offer to tempt a Man that hath any Sense of Vertue or Religion, to do a thing, that at the first sight appears sinful or wicked; it would certainly be rejected. Every one that has any regard to God or Goodness, would start at such a Proposal. But here is our infelicity. A Temptation comes on by degrees. And at the first we are engaged in nothing but what is lawful and honest; and accordingly we use that *Liberty* which *Nature* and *Religion* allows us; and so we proceed on insensibly in the use of that *Liberty*, till at last we become uncertain whether we have not exceeded the bounds of what is *lawful*: And by this means we are often caught. Nay, indeed nothing but this could betray well-meaning Persons, and such as are vertuously disposed, into sin. *Licetis perimus omnes*, said a devout Man: It is by *lawful things* that we commonly miscarry.

With great reason therefore doth St. Paul give this advice in the Text: Brethren (saith he) *ye have been called unto Liberty, only use not Liberty for an occasion to the Flesh.*

There is no doubt but the Apostle writ these words upon occasion of, and with reference to, the great Controversy that was then on foot among Christians, touch-
ing

ing the Obligation of the Jewish Law.

Some then thought themselves bound in Conscience to observe all the Precepts of *Moses* his Law. Other Christians thought they were freed by the coming of Christ from all *legal* Observances. The Apostle determines the Case in Favour of these latter, and declares, that by the Gospel *they were called unto Liberty*, and were free from all the Mosaical Impositions. But yet nevertheless he tells them they ought to be careful in the exercise of that *Liberty*, that they *do not use it for an occasion to the Flesh*.

That is to say, that this *Liberty* to which they were *called*, should not Minister to any sin. That they should not so use it, as to be a snare, either to *themselves* or *others*. To *themselves* by running into licentiousness, and taking *unlawful Liberties*. To *others*, either by affrighting the unbelieving Jews from the embracing Christianity, or discouraging those that already believed the Gospel, in the profession of it.

This is the strict Sense of the Apostle's words, as they come in here in the Text, and as they do relate to that occasion upon which he writ them. But that sense, with reference to that occasion, is now out of doors among us. Though the general Advice that is here given, will eternally be good and useful; Nay, and

always needful to be insisted on in all Ages of the World.

We have none now *that use their Liberty for an occasion to the Flesh*, as to the point of the *Judaical Ceremonies*. But we have abundance that do use it so as to other Matters. Nay, as I said before, this too free use of our *Liberty in lawful things*, is one of the great Sources and Fountains from whence most of our irregularities do proceed, And therefore I do not know how I can entertain you more usefully upon this Text, than by endeavouring to give you the best Rules I can, for the reducing the Apostle's Exhortation into practice, as it doth concern us at this day.

But that you may see plainly what I drive at, I will yet state the Matter a little more particularly.

Our Case in this World is this. The Laws of *Vertue and Religion*, do allow Men all *reasonable Liberties* in the gratification of their natural Passions and Appetites, and in the use and enjoyment of all the good things of this Life. But all *unreasonable gratifications*, all *excesses and immoderate Liberties* are forbidden by *Religion*, and therefore are *sinful and criminal*.

If now in all Cases a Man could readily and certainly fix the precise *bounds and land-marks* of what is *reasonable and moderate*, and what is *unreasonable and excessive*

in the use of his *Liberty*; so as that upon all occasions, and in all emergencies, he could say within his own Mind, *Thus far I may lawfully and innocently go in the gratification of such an appetite, or in the enjoyment of such a pleasure, or the like; but if I proceed a step farther, I become a Transgressor*: I say, if this was the case of a Man in the use of his *Liberty*, it would be no hard matter for any well-disposed Person to take all that *Liberty* that was *moderate* and *lawful*, and to forbear all that which is *excessive* and *unlawful*.

But now this is not always an easy matter to be done. For many Cases happen in which a Man cannot precisely determine where it is that his *lawful Liberty* ends, and where it is that it begins to be *extravagant* and *excessive*. So that while a Man is only designing to gratifie his desires in lawful instances, he is often carried beyond his bounds, and proceeds to *excess*.

This now, I say, is one great occasion of sin to Mankind; and yet there is no avoiding of it, because it is such a one as doth necessarily arise from the nature of things.

Thus for instance: It is certainly very lawful for a Man to drink Wine and strong Drink, not only for his Health's sake, when his Constitution doth require it; but also for Chearfulness, and the Enjoyment of his Friends. But on the other side, *Drunkenness* and *Intemperance*, are grievous Crimes,

and utterly forbid by our Religion. Whilst now a Man on one hand hath a desire to take that Liberty that is allowed him, and to gratifie his natural inclination to *mirth* and *pleasantness*, or to shew *Civility*, as he terms it, to his Company: And on the other hand, he has no certain unalterable measures to proceed by, for the stinting himself in this Case; (as surely it is a very hard matter to prescribe or define, either to a Man's self or others, the exact pitch or limits where *Temperance* ends, and *Intemperance* begins:) by this means, I say, he is often betrayed into sin. Thinking with himself, that there is a great *latitude* and *compass* in the exercise of *Temperance* and *Sobriety* (as indeed there is,) and that therefore he may go on some time longer with the Company; the Wine by this means steals upon him, and he is, before he was aware, fallen into the sin of *Intemperance* and *Excess*.

And thus it is, not only as to the *use* of our Liberty in things allowed, but as to the performance of our *Duty* in things *commanded*.

Every Man is sensible, that it is a principal Law of our Religion to be *Charitable*, and to give Alms out of our Substance. But now it is not so easy a matter for any Man to define, and set out the *quantum*, or the precise proportion of Alms, which every
one

one is bound to give; so as to be able to pronounce, that if a Man give so much, he performs his Duty, and is a *Charitable* Man, for one in his Circumstances; but if he gives less than that, he is *Covetous* and *Uncharitable*. Now, I say, because this Duty of *Charity* is thus indefinitely left, and there is such an *affinity* and *undistinguishableness* between the least measures of *Charity*, and the sin of being *uncharitable*; Men do from hence often take occasion to fall short in the performance of it. And as in the former instance I gave about *drinking*, they are apt to take more *Liberty* than is *allowed* them; so in this they are apt to do less than is *commanded* them. For if they do but give something to the poor out of their yearly Income, they think they give enough to satisfy the Command of *Charity*; and so they make no Conscience of *saving* and *hoarding* without end or without measure.

There are a hundred more instances besides these two that I have named, wherein there is such a *latitude* left to our practices, and the difference between *lawful* and *unlawful*, *Duty* and *Sin*, lies in so small a compass, that it is hard to separate and distinguish them, unless a Man be both very wise and very honest.

We have not any Law of God which defines how often we are to *pray*; Or when it is our Duty to *fast*; Or to what degree

we may be *angry* ; Or how we are to govern our selves as to the quantity or kinds of our *meat* and *drink* ; Or how far we may comply with the *Customs* of the World ; Or how splendid we may be in our *Apparel* and *Equipage* ; Or what *Games* and *Recreations* may be used, and how often ; Or what Rules we are to go by in *buying* and *selling*, and our other dealings with Men ; Or how far we may seek our own, when our right cannot be obtained without prejudice to our Neighbour.

In these, I say, and abundance of other Cases, we have no express particular Laws of God to steer and measure our Actions by ; nor indeed is it possible we should have : Because what is fit and reasonable to be done in these Cases, admits of so great a difference from the infinite variety of the circumstances of particular Men.

What now must we do in these Cases ? How must we order our selves, that we may perform our Duty, and keep out of sin ?

Why in answer to this I say, We have only general Rules to direct us in these matters ; and those Rules we are to apply to our own particular cases.

In this *latitude* that things are left in, we are to use our *Liberty* as carefully and as prudently as is possible ; taking our measures from the Principles of *Reason*, and the
general

general Rules of the Gospel. Now what those general Rules and measures are, it is my business at this time to treat of.

And *three* things I have here to propose for the *use* of our *Liberty*, which will, I think, be a sufficient Direction to us in all cases of this nature; and which if we do carefully observe, we shall never *use our Liberty for an occasion to the Flesh*; but we shall both come up to what is our Duty, and shall likewise avoid all those sins which Mankind are so frequently betrayed into, through the too great affinity that there is between *Vertue* and *Vice*, and the indiscreet exercise of their *Liberty* upon occasion thereof.

And the *first* thing I would possess you all with, and which indeed, as it is the most general, so it is the best advice that can be given in this matter, is this: *That we would endeavour to be heartily honest and serious in the business of Religion*: That we would sincerely devote our selves to the service of God: That we would purifie our Minds as much as may be from all sensual and selfish Principles; and in all our Actions and Pursuits have more respect to the doing our Duty, and the approving our selves to our great Lord and Master, than to any other consideration.

This is that which St. Paul so often exhorts us to. *Whether* (saith he) *you eat or drink, or whatever ye do, do all to the glo-*

ry of God. And again, *Whatever ye do, do it heartily, as unto the Lord, knowing that of the Lord you shall receive the reward of the inheritance.*

If we could once get our selves possessed of this *Probity*, this *Purity* of Mind and Heart, it would better instruct us in the use of our *Liberty*, and teach us to distinguish between *good* and *evil*; what is fit to be done, and what ought not to be done, in all cases and emergencies we are concerned in; than all the dry Rules of *Casnistical* Learning, be they never so carefully and accurately laid down.

When a Man is once arrived to that holy temper of Mind, that he heartily loves God and his Neighbour, and has such a lively sense of the truth and the excellency of Christ's Religion; that he is resolved, that that shall influence and govern the whole course of his Life, and that he will do all his Actions, as much as he can, for the honour of our Lord, and the advancement of his service in the World: There can hardly any particular case occur to such a Man in which he will not have rules and measures ready at hand to steer and direct him in his proceedings.

Nay this general Principle alone of *doing all his actions to the glory of God*, that is to say, to the honour of his Religion, and the edification of his Neighbour; I say this alone

alone will afford him sufficient light and direction for the government of his Actions in all Contingencies. Because there is no Action he can be engaged in, but it is at the first sight discernable, whether the doing of it, or the not doing of it, doth more tend to the honour of his Religion, or the good of others.

That which makes the conduct of a Man's self in this World, so nice and difficult a matter, and has given occasion to the discussion of so many Cases of Conscience about the *lawfulness* or *unlawfulness* of Actions, is this; That Men are not thoroughly *honest*, but halt between God and the World. They have a great mind to *serve* their *pleasure* and their *ambition*, and their secular ends, and yet to *serve* God too; and this puts them upon *tampering* and trying to reconcile these interests together.

Whence it comes to pass, that the usual Questions that arise about their Actions, are not, what is best to be done, or what is most agreeable to their Duty in this or the other case? But, how far they may go in the gratification of such an Appetite or Passion, without transgressing the Laws of God? How far they may satisfy their *covetous* desires, without being *unjust*? Whether they may use such *arts* or *tricks*, in getting or saving, without being *knaveish*;
How

How far they may *drink*, and not be *drunk*?
 How far they may gratifie their humour
 of *decking* and *adorning* themselves, and
 yet do no unlawful thing? How far they
 may indulge *wantonness*, and yet be *chast*?

Now as I said before, such Questions as
 these are not easy to be resolved (nor in-
 deed is the Gospel of Christ so contrived,
 as if it had taken much care whether they
 were resolved or no.) But they are really
 Cases and Problems that require both
 Judgment and Learning, and likewise the
 consideration of abundance of particular
 circumstances, to have a good account gi-
 ven of them.

But now the Man that doth intirely give
 up himself to the conduct of the Spirit, and
 proposeth nothing to himself in all his A-
 ctions but the pure glory of God: Such a
 Man having none of these Worldly sensual
 designs to serve in his Actions, can rarely be
 supposed to have any of these Questions to
 put to himself. And consequently he can
 never be at a loss or uncertainty, how he
 is to act for want of a resolution of them,
 much less can he be in danger of transgres-
 sing the bounds that God hath fixed to his
 Actions.

All the point that such a one hath to con-
 sider in any Action is, whether will his do-
 ing or not doing such an Action better serve
 the ends of Religion? Which will tend
 most

most to his own spiritual benefit, and the profit of his Neighbour, to pursue this design, or to let it alone? Whether will be more conducive to the Honour of his Lord, to gratifie such an Appetite, or to deny it satisfaction?

This, I say, is the only Question that such a Man has to put to himself, and there is no difficulty in giving an Answer to it. For there is scarce any case to be put concerning an Action, but it is very obvious, without an Instructor, to find out which side of the case, if it be chosen, will most minister to the ends of *Vertue* and *Religion* and *Charity*. Or if it be not obvious, then it is very certain, the Man needs not much deliberate about it, but may chuse either side indifferently.

It is a very hard matter oftentimes to determine concerning the *Necessity* and *Obligation* of Actions; that is, whether a Man be *bound* to do them or no. It is likewise often a hard matter to determine concerning the *lawfulness* of Actions, whether a Man *may* do them or no. But it is a very easy matter in most cases to determine concerning the *expedience* of Actions; that is to say, whether it be *best* and *fittest* for a Man to do them or no. Now this last, I say, is the point that a thoroughly good Man will consider and steer himself by in all his Actions.

Thus

Thus for Instance, It may perhaps bear a dispute, Whether a Man be precisely bound by God's Law, to *pray* solemnly twice a day, so as that he sins if he do not: But it will bear no dispute, that it is much better and more acceptable to God, and beneficial to our selves, to pray at least thus often, than to pray seldomer. And therefore such a Person as I am speaking of, will upon this consideration put it in practice (nay and *pray* oftner too as he has occasion) without concerning himself whether he be strictly bound so to do or no.

It may bear a dispute among some Persons, whether *painting* the *Face* be not allowable to Christian Women. But it can bear no dispute among any, that it is more agreeable to the Sobriety, and Modesty, and Chastity of a Disciple of Jesus Christ, and better serves the ends of Religion, to forbear all such suspicious Ornaments. (There being rarely any good end to be served by them, but abundance of evil often arising from them.) Now this consideration alone is enough to set the Heart of every serious Christian against those practices; and to make them wholly to refrain them.

Thus again, it is argued both ways about *Play* or *Gaming*, whether it be lawful or no: (especially when sums of Money are played for; and the thing becomes rather an *avaritious* Contention, than

than a *Recreation* and *Divertisement*) some believing that it is innocent; others that it is a grievous sin. But there is no Man, even of those that use it most, but will readily acknowledge, that it exposeth a Man to great and Dangerous *Temptations* of sundry kinds; that it is the occasion of abundance of *Sin*, and abundance of *Mischief*, and that it seldom fails to produce intolerable consequences, both as to Men's *Souls*, and *Estates*, and *Families*. Now to a Man that loves God, and hath a tender sense of his Duty, this is enough in all Conscience to deter him for ever from the practice of *Gaming*, though it be not made to appear to him, that it is *expressly* and *explicitly* forbid by any Law of *Jesus Christ*.

So that you see, that in those points where there are disputes on both sides, when the Consideration is concerning the *Obligation*, or the *lawfulness* of an Action; there is no difficulty, no dispute at all, when the Consideration is only concerning what is *best* and most *sitting* to be done; concerning what is most agreeable to our Duty, and most conducive to the Honour of God and Religion as to that Action. That is evident enough in all Cases; nor is any Man at a loss for finding it out. And that is the Principle which I say every sincere lover of God governs himself by; and which I would have us all to propose

to our selves for the Rule of our Actions, in order to the securing us from those *snarcs and stumbling blocks*, to which the *affinity between Vertue and Vice, Lawful and Unlawful*, will otherwise expose us.

Let us not stand upon points with God Almighty, as if so much was his, and so much was our own; as if we were to share our selves between his Service and our own Pleasures and Profits, and the like; and were resolved not to pay him any more respect or love, than what some expresse Letter of his Law doth exact at our Hands. But let us so entirely devote our selves to his Service, as to do not only all those things which we are strictly bound to do, or else we are Transgressors; but all those things that are acceptable to him, all those things that are praise worthy, and tend to the Perfection of our Nature, and the Reputation of Christ's Religion.

Let us make it the end of our Actions, not to seek our selves but his Glory; every day to grow better and better, and in every Occurrence to consider, not what may *lawfully* be done, but what is *Most becoming* a *Disciple of Jesus Christ* to do. In a word, what ever is *best* in any Action; what ever most serves the end of *piety*; what ever tends most to the credit of our Religion, and the benefit of others, let us consider that, and act accordingly.

And

And thus I am sure to design and act, is most suitable to the Nature and Genius of our Christian Religion; nay, indeed, it is the Principal Law and Commandment of it.

The design of Christianity is not to adjust the precise bounds of *Vertue* and *Vice*, *Lawful* and *Unlawful*, which is that that a great many among us so greedily hanker after. For the best that could have come from such a design, had been only this, that Men by this means might have been fairly instructed, how they might have avoided the being *bad*; though they never became very *good*. But the design of Christianity, is to make Men as *good* as they can possibly be; as *devout*, as *humble*, as *charitable*, as *temperate*, as *contented*, as *heavenly-minded*, as their Natures will allow of in this World. And for the producing this effect, the exact distinguishing the *limits* of the several *Vertues*, and their opposite *Vices*, signifies very little.

The Laws of our great Master are not like the *Civil Municipal* Laws of Kingdoms, which are therefore wonderfully nice and critical, and particular in setting bounds to the practices of Men, because they only look at *overt Actions*; so that if a Man do but keep his *Actions* within the compass of the *Letter* of the Law, he may be accounted a good Subject, and is no way obnoxious

to the *Penalties* which the Law threatens.

If our Religion had been of this strain, we should without doubt have had a World of particular Laws and Precepts, and directions about our Actions, in all emergent Cases more than we now have: And we might as easily have known from the Bible what was *forbidden unlawful Anger*, what was *excessive drinking*, what was *pride and luxury in Apparel*, and the like; as we now know by the *Statute-Book*, what is *Burglary* or *Murder*, or *Treason*. But there was no need of these particularities in the institution of Christ Jesus. His Religion was to be a Spiritual thing. And the design of it was not to make us *chast*, or *temperate*, or *humble*, or *charitable*, in such a degree; but to make us as *chast* and *temperate*, as *humble* and *charitable*, as *pure* and *holy* in all our Conversation, as we possibly can be.

This I say was the design of Christ's Religion. It was to be the Highest *Philosophy* that was ever taught to Mankind. It was to make us the most excellent and perfect Creatures, as to *purity of Mind* and *Heart*, that Humane Nature is capable of. And therefore it hath not been so accurate and particular in prescribing bounds to our *outward Actions*, because it was abundantly enough for the securing them, to oblige us to the highest degree of *inward purity*.

And

And this it hath done above all the Laws and Religions in the World. It teacheth us to abhor every thing that is evil or impure in all the *kinds* of it, in all the *degrees* of it, and in all the *tendencies* towards it; And to lay out our selves in the pursuit of every thing that is *honest*, that is *lovely*, that is *praise-worthy*, and of good report among Men.

If this now be the design of our Religion, and these be the Laws of it, I leave it to *you* to judge of these two things. *First*, Whether it doth not highly concern all of us that profess this holy Religion, to endeavour, in all our Conversation, to be as holy and as vertuous as we can, and to do as much good as we can; and not to content our selves with such a degree of *honesty* and *virtue*, as is just sufficient to the rendering us *not vicious*. And then *secondly*, Whether, if we do thus endeavour, we can easily be at a loss in distinguishing between *Good* and *Evil*, *Duty* and *Sin*, in any instance; And consequently, Whether we can be much in danger of ill *using* our *Liberty*, and so transgressing upon that account.

I have been longer upon this first Head than I intended, but I shall make amends for it by dispatching the two following, in so much the fewer words. And indeed after so large an account as I have given of the general Rule, there is less need of dwelling upon particular ones.

II. In the second place, In order to the right use of our Liberty, and so securing our selves from falling into sin, through mistaking the measures of Good and Evil; This will be a good Rule to propose to our selves, namely, *That in matters of Duty, we should rather do too much than too little.* But in matters of Indifferency, we should rather take too little of our Liberty than too much.

First, As to matters of Duty my meaning is this: That where the Laws of God have generally and indefinitely commanded a thing, but have not set down Rules about the particular measures and proportions of it; In that case it is advisable rather to do more than we are perhaps precisely bound to do, that so we may be sure we have performed our Duty; than by being scanty in our obedience, to run the hazard of falling short of our Duty.

Thus for instance, Our Lord in the New Testament, hath often and solemnly commanded us to pray. But neither he nor his Apostles, have any where told us how often we are to pray; only they have bid us pray frequently. In this Case now a Man that makes a Conscience of performing his Duty, will take all occasions and opportunities of lifting up holy hands, and devout affections to his heavenly Father. However, he will not fail, at least once every time he riseth, and once every time he goes to rest,

to offer up a *solemn* Sacrifice of Prayer and Praise. Lest then this, I say, The must not do, for fear he break the Commandment of praying *frequently*, praying *continually*. But more than this will becometh him to do, in order to the giving himself satisfaction, that he hath fully performed his duty. Thus again, *To give Alms to the poor*, is an indispensable Duty of our Religion. But what proportion of our substance we are to give away in *Alms* and Charity, is nowhere set down, but is wholly left to our discretion. Now in this case, it is certainly much more advisable to give *liberally*, and *largely*, and *plentifully*, even as much as our condition in this World, and the necessities of our Families can allow without hurt by so doing, we shall prove to have given in greater abundance than we were strictly obliged to. That by giving *stingily* and *pinchingly*, now and then a little pocket money or so, to run the hazard of being Transgressors of the Commandment, and having our Portion among the covetous and *unmerciful*. There is no *danger* comes to a Man by doing the former, but on the contrary, a great deal of *good*. For God never fails *bountifully* to reward the *bountiful* hand. But there is both *damage* and infinite *danger* in the latter. And thus we are to practise in all other Duties.

but Only this caution we must take along with us: That we are always so to proportion the measures of every single Duty, as to render it consistent with the performance of the other Duties of our lives.

As for instance, we must not spend so much time in Prayer, as to hinder the pursuit of our Calling, and necessary business. We must so give Alms, as yet to leave our selves enough to pay every one their own, and to make a competent provision for our Families. But let us but take care to secure this, and then we cannot easily exceed in the measures of any Duty. The more we pray and the more we give alms, still the better. And so in all other instances of Duty.

But now in the second place, the quite contrary to this are we to practise in matters of Liberty. There the rule is, rather to take less than is allowed us, than to take all. Rather to abridge our selves of our lawful Liberties, than by doing all that we may lawfully do, indanger our falling into sin.

There is no harm at all in departing from our Rights and Privileges which God hath indulged us: But there is a great harm in extending them beyond their bounds. There is no evil in not gratifying our desires and appetites in all the things they crave, which are allowable, and which we are permitted to gratifie them in: But there

there is an infinite evil in gratifying them in unlawful forbidden instances. And therefore every wise and good Man will be sure to keep on the safe side; and to prevent the danger of doing more than he should do, he will not always do all that he may do.

The truth is, that Man that makes no scruple of *using* his *Liberty* to the utmost stretch and extent of it upon all occasions, and regards nothing more in his Actions, than just that he do not fall into some direct sin: That Man cannot always be innocent, but will be drawn into a hundred irregularities and miscarriages.

Thus for Example, he that useth himself to *eat* or to *drink* to the utmost pitch that can be said to be within the limits of *Temperance*, it is impossible but such a one will now and then be unavoidably overtaken in the sin of *Gluttony* or *Drunkenness*.

He that will use all the *liberties* that the Law allows him, for the making *advantages* to himself in his *Trade*, or his Dealings with other Men: Such a one will not be able to avoid the just imputation of being in many instances an *Oppressor* or a hard *Conscienced* Man.

The safest way therefore, if we mean to preserve our Vertue amidst the multitude of Snares and Temptations that we meet with in the World, is to set bounds even to our
lawful

Lawful Liberties; to keep our actions within such a compass, as not to come even near the *Confines of Vice and Sin*.

Though it is but a *point*, and that often an undiscernable one, that distinguisheth between what is *lawful*, and what is *unlawful*. Yet there is a great *latitude* in what is *lawful*. That is, if I gratify my *Appetites* but a little, I do that which is *lawful*; and if I gratifie them more, I may do that which is *lawful* likewise. But he shews the most *Honest and Vertuous Mind*, that in his action stakes but a little of this *latitude*, and by that means keeps himself at a good distance from that which is *vicious and criminal*.

III. But thirdly and lastly, To what degree soever we may think fit to make use of our liberty; yet at all times, As soon as we begin to doubt or fear we have gone as far as we lawfully can go; it is then high time to break off, and to proceed no farther. This is the last Rule I have to offer upon this occasion. And thus also, wherever we have a just ground of *suspicion* or *doubt*, whether a thing be *lawful* or no; this *doubt* or *suspicion*, is of it self reason enough to make us forbear that thing. Unless indeed there be a *Necessity*, or a great *Charity* to be served by the doing of it, which may in reason over-balance the *suspicion* of its lawfulness.

Thus

Thus in matters of *Recreation*. If we have the least doubt, whether this or the other *Pleasure* or *Divertisement* be *innocent* and *lawful*; why that is Argument enough without more ado, to make us *forbear* it; though perhaps we see others use it without scruple.

Thus in matters of *Temperance*; when we first begin to suspect that we have *drunk* as much as is convenient for us: Let us by all means leave off, and break from the Company.

Thus in matters of *Sobriety*, when we have reason to doubt, that we are come up to the full bounds of the Christian *gravity* and *modesty*; and that any degree more of *pomp* or *bravery* in our garb, or in our *attendance*, or in our *equipage*, will relish of *Pride*, or *Vanity*, or *Affectation*: It is high time rather to abate something of our *sumptuousness* in these things, than to proceed any farther.

And thus lastly in matters of *Equity* and *Justice*, when we first begin to have a *suspicion*, that such a practice is an *indirect* or *knaveish* trick, or that we are too *severe* and *hard* upon a Man, upon whom we have got an advantage: Why, this *suspicion* alone is enough in reason to check us in our *carriere*, and to put us upon more fair and moderate courses.

This

This is a Rule that will for ever be fit for us to practice, for it is grounded upon Eternal Reason. Indeed it is as old as *Morality*. *Quod dubitas ne feceris*. Do nothing that you doubt of, is a maxim that obtain'd among the Heathens as well as among us Christians.

I dare not indeed say, that this Rule holds universally in all Cases. For Cases do sometimes happen, wherein it will be advisable for a Man to act even against his doubts. But in such Matters as I am now speaking of, Matters wherein a Man is at perfect Liberty to act or not to act: In all such Cases, it will always, without exception, be a true, and a safe, and a wise Rule. And I am sure if Men would seriously charge themselves with the practice of it, they would hereby prevent a Multitude of Sins and Transgressions, with which they usually inflame their Accounts against the day of Judgment.

And thus much of the Rules I had to propose, as to the *use of our Liberty*, in such Cases where a Man is at a loss in finding out the Measures and bounds of *Duty* and *Sin*; and upon that account is in danger of Transgressing. I have only *two* things more to add upon this Argument, by way of *Application*, and I have done. The one as a *Caution* to prevent the misapplying these Rules; the other as an *encouragement* to put them in practice.

That

That which I have to say by way of *Cauti*on is this: That what I have been now recommending, especially under the two last Heads, is not intended to be a Rule or direction to any *Hypochondriack*, or Melancholy Persons, or such as are apt to be *over-scrupulous* about their Actions: For indeed to such Persons it is the worst advice that can be given.

For they are apt to doubt and boggle at every thing, be it never so innocent and free from blame. They dare not eat a hearty Meal for fear of being *Intemperate*. And for fear of not being *devout* enough they exhaust their Spirits, and spoil their Health, through the continual *intention* of their Minds to serious things.

Now Persons that are of this temper, are rather to be encouraged to take more *Liberties* than they do, than to abate any that they make use of.

But their Case is of another Consideration, and foreign to my present purpose; and therefore I here say no more about it. It being sufficient to have given this intimation to such People, that they do not make an ill use of any thing that I have now represented; for assuredly, what hath been now said, doth not much concern them.

2. The other thing I have to say, and that by way of *Encouragement*, is this: I doubt not but some will be apt to think, that

that the Rules I have now given about the *Exercise of our Liberty*, are much too strict and severe; and that if they must be tied up to such Measures, then farewell all the joy and pleasure, and comfort of their lives. But to such People I would crave leave to say, that they have very wrong notions of this Matter.

The using of their *Liberty* in such a manner as I have been recommending, would not rob them of one true pleasure or comfort that this World affords. So far from that, that I am very sure, whoever frames his Life according to these Measures, shall live a hundred times a happier Life, and shall enjoy the World and all the pleasures and advantages of it, much more to his own content and satisfaction; than if he put no check to the craving of his Appetites, but always indulged and gratified them in every thing, and as much as they desired.

Affure your selves Vertue and Religion will never hinder you from enjoying any pleasure or satisfaction that is natural. On the contrary there is great Reason to believe, that the practice thereof will extreamly heighten and advance the satisfactions you can receive from your Worldly Enjoyments. I doubt not in the least, but to a sincerely pious and Vertuous Man, and that hath a Regard to God in all his Actions, even the very pleasures and comforts of this

Life

Life are more gratifying and affecting, than to any sensual or wicked Man. For such a one, as he is more capable of enjoying them, so do they come to him likewise without the mixtures of those uneasy, troublesome, bitter Reflexions, that other Men feel in the very best of their Enjoyments.

Let no Man therefore apprehend any loss of his pleasures by entirely devoting himself to God's Service, and *using his liberty* in that careful way I have been recommending. Let him not think that he shall hereby be too much *straitned* and confined. For certainly this is the true means, not only to keep him for ever from being a Slave to any thing, but also mightily to improve and encrease his *Liberty*.

For by thus exercising himself, all the Powers of his Soul will be vastly enlarged, and he will hereby attain both *leisure* and *will* to employ all his rational Faculties about the best and the noblest objects in the World, which will yield him the greatest pleasure that is to be had on this side Heaven. Whereas if he had given up himself to be govern'd by any of his sensual Appetites, he had been a *poor narrow confined* Creature indeed, not capable of any greater satisfactions or pleasures, than what the Brutes do enjoy as well as himself, but with less uneasiness, and fewer disturbances.

It is true indeed, a sensual Man hath no
notion

notion of this kind of pleasures, no more than a *Beast* hath of the pleasures of a *Man*. And therefore it is no wonder that such Men entertain all talk about them as little better than meer *Cant* and *Jargon*. But I seriously appeal to all Men that have ever made any trials in the way of Religion and Vertue, whether the Contentments and Satisfactions they have received from the rational use of their *Liberty*, and the thoughts and reflexions that hereby they do approve themselves to God, and live in hopes of his Favour, and have a fair prospect of a glorious Immortal Sate in another world: I say, Whether they do not find the pleasures and contentments that arise from hence, to be infinitely more solid, and substantial, and durable, than any of those that they receive from the gratification of their sensual Appetites in a vitious unreasonable Manner.

Oh therefore, Let none of us make any scruple of devoting our selves entirely and without reserve to God Almighty's Service. Let none of us be afraid to put reasonable restraints upon our Passions and Appetites. Assuredly the thus *using our Liberty*, is the certain way to preserve and encrease it, and with it, the pleasure and comfort of our Lives; and not only so, but to render us Everlastingly Happy and Blessed in the other World. Which that we may all be, *God of his infinite Mercy grant, &c.*

SERMON VIII.

Preached before the

House of Commons,

A T

St. Margaret's Westminster,

On the 21th of May, 1696.

Deut. v. 29.

O that there were such an Heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their Children for ever.

THese are the words of God to Moses concerning the Children of Israel. And two things may be gathered from them.

His serious desire of their Happiness.

T

II. The

II. The means whereby that Happiness is to be attained.

The first of these is imported in that Solemn *Wish* into which the Text is framed : *O that there were such an Heart in them, &c. that it might be well with them, and with their Children for ever.*

The second is imported in the Way of connecting the former Part of the *Wish* with that which follows : *O that there were such an Heart in them, what then? That they would fear me, and keep all my Commandments always, and why so? It follows, That it might be well with them, and with their Children for ever.* Which plainly implies, That the Way to have things well with them, and with their Children, is to fear God, and keep all his Commandments always.

I have but one thing more to observe concerning the Text, and that is this: That the wish or desire that God here expresses of *Israel's Vertue and Happiness*, doth not so much relate to the *Israelites*, considered *singly*, and as *particular Persons*, (though it cannot be denied, but it doth extend to them, even under that Notion) but it chiefly relates to the *Children of Israel* considered *collectively*, that is to say, under the Notion of a *People's Nation*. God here expresses his Care of the whole Nation, and seriously wishes they may be a happy People, they and their Children after them.

Two Points then we have from this Text very proper to be insisted on, upon this Occasion, which therefore I shall make the Heads of my following Discourse.

First, *That God is seriously concerned for the good and happiness of Nations and Kingdoms, as well as that of particular Persons; and more especially of those Nations that profess his true Religion.*

Secondly, *That the Happiness and Prosperity of Nations is to be attained the same way that any particular Man's happiness is, that is to say, by fearing God, and keeping his Commandments.*

I. I begin with the first, *That God is seriously concerned for the good and happiness of Nations and Kingdoms, as well as that of particular Persons; and more especially of all those Nations that profess his true Religion.*

I do not think this is much doubted of by any Christian, and therefore I need not insist on a laborious proof of it.

That God who doth not overlook the meanest and the most inconsiderable Creatures that he hath made; but so far concerns himself in taking care of them, and providing for them, that not so much as a Sparrow (if we may believe our Saviour) doth fall to the ground without his will: Can it be imagined, that he is not more concerned for the happiness and well-being of the noblest part of the visible Creation, *Mankind*, who bear

The Eighth Sermon.

his own Image, and whom he looks upon as his own Children? Certainly he is.

And that God whose Care and Providence doth so particularly extend to every individual Man, that (as the same our Lord Jesus speaks) *the very Hairs of our Head are numbered by him.* Can it be imagined, that he doth not still take more care of the greater Bodies and Combinations of Men, such as Nations and Kingdoms, which are so many ways more considerable than single Men, and in whose Fortunes the good or ill of particular persons is so wholly bound up? Certainly he doth.

And lastly, That God who is the Author, the Preserver, the Protector of all publick Societies, *by whom Kings Reign, and Magistrates decree Justice:* Can it be imagined that he hath not still a more particular regard to those Nations that he hath been pleased to call by his own Name, and hath chosen for his own People (such as were the *Israelites* in my Text, of old; and such are all those Peoples and Nations now that do profess his true Religion)? Certainly he hath.

Thus natural reason will teach us to argue.

Matt. 6. And that it is a right way of arguing, is confirmed to us by our Saviour and St. Paul,
26, 30.
1 Cor. 9. both of which we find reasoning after this manner.

To quote to you all that the Scripture saith upon this Argument, would be endless. One
of

of the great designs of God's word, is to possess us with a hearty Belief, that God, as he is the Creator, so he is also the Governour of the World. And that his Providence extends to all the things and Persons in it. And that the constant Rule and Measure of that Providence, is no other than the good of the World, and the good of every Person in it, so far as his private good is consistent with the publick. And that therefore as God designs all good to every particular Man, so doth he more especially design the good of Nations and Kingdoms in all his dispensations of Providence to them. Nor is there any thing happens in any Nation or Kingdom but with his approbation. Even the severest visitations that come upon Mankind are from him. *There is no evil happens to a City, but the Lord hath done it.* Though yet *Judgment is his strange work.* And *Mercy and Loving kindness is the thing wherein he delights.* He doth not afflict willingly, nor grieve the Children of Men. But sometimes it is necessary that Nations should be scourged; yet even that is for the greater good of Mankind. *That thus when God's Judgments are in the Earth, the Inhabitants of the World may learn Righteousness.*

Amos 3. 6.
Isa. 28. 21.
Mic. 7. 18.
Lam. 3.
33.

Isa. 26. 9.

But then as for his own People, those upon whom his name is called, those that are in Covenant with him, and profess his true Religion; for them upon all occasions he de-

clares so great a tenderness and concernment; that there is hardly any figure of Speech that the most sensible Man can make use of, for the expressing his most passionate love to his dearest Friend or Relation, though it be his Wife or his Children, but the very same figures are made use of by the Holy inspired Writers to set out to us the kindness and concernment that God hath for his own People. He is their *God*, their *King*, their *Shepherd*, their *Father*, their *Husband*. They are his *chosen ones*. His *Delight*, his *peculiar Treasure*. *He rejoiceth over them to do them good*. His *bowels yearn*, his *heart is turned within him*, his *repentings are kindled together*, when through their miscarriages he is forced to pass any severe Sentence upon them. All this is the Language of God in Scripture, when he speaks of his People, and therefore we cannot doubt of his sincere affection to them, and particular care of them.

All the doubt is, whether these expressions ought to be applied to any other People than the Jews, with respect to whom the Scripture useth them. But we that believe the Gospel, need not make much doubt of it. For it is certain, the reason of all these expressions of kindness to the Jews more than to other Nations, was founded in this; That they were the People whom God had chosen to plant his Church among. They were the People where his Religion was

owned

owned. But now it is evident to all Christians, that after our Saviour came into the World, and Preached his Gospel to all Nations, the Jews, as a *Nation*, ceased to be God's Church, or peculiar People; and from that time all those Nations that embraced Christ's Religion, came into their place, and were from thence forward to be as dear to God, and as much his *Care* and his *Treasure*, as ever the Jews were. And, upon that account, we of this Nation, may, with as much reason, apply the expressions of Scripture to our selves, which declare God's kindness and concernment for his People, as ever the Jews did.

Especially considering that God has owned us of this Nation for his People, in as remarkable a manner as any Nation in Christendom. As appears not only from that glorious light of the Gospel, which he has for many years blessed us with, above any other People perhaps in the Christian World: But also from the wonderful Providences, by which he has from time to time preserved our Church, and with it the true Religion among us, notwithstanding the various attempts of our Enemies to subvert it. O may these Mercies of God to our Nation never be forgotten, and may we always remember them with that due thankfulness they call for at our Hands.

The Eighth Sermon.

And thus much of our first Head. I beg leave to draw a practical Inference or two from what hath been said, before I proceed to the other.

First, Since it appears, that God sits at the Helm, and steers and manages all the affairs of Mankind; and that publick Societies are more especially the Objects of his Care and Providence: Methinks this Consideration should be a good Antidote against all those troublesome Fears and Sollicitude, we are apt to disturb our selves with, about the success of publick Matters.

If indeed all things went in the World by Chance or Fate, and there was no God that did superintend human Affairs; I should think it very natural for Men to be extremely concerned at every piece of ill News they heard. It might be allowed them to break their sleep in the Night, and to complain dismally in the Day, of the sad times that were coming upon us. But since we are certain, as much as we are certain there is a God, and as much as we are certain that the Scripture is true; that all our Affairs, our publick as well as our private Affairs; the Affairs both in Church and State, are entirely in God Almighty's disposal, and that He doth really manage and order all things among us; and likewise so manageth them, that all shall at last turn to the good of his People, and to the good of every honest Man;

Man: I say, since we are, or may be satisfied, that our Business is in so good Hands, I must confess I do not see what reason People have, to give themselves so much trouble and uneasiness, about things that may, or may not come.

Thus far indeed, it is fit that every one should be concerned; nay it is fit that every one should charge his Conscience with it: Namely, to do his Duty to the publick in his place and station; to contribute all that is in his power towards the procuring and promoting the common Happiness; and to endeavour all that in him lies, towards the averting those Judgments we have reason to fear. But when a Man hath done this, to what purpose is it for him to trouble himself any further? I should think he had better follow our Saviour's advice, which, when all things be considered, will be found Eternally Prudent and Reasonable: *Take no thought for to-morrow; let the morrow take care for the things of it self: Sufficient unto the Day is the evil thereof.* Matt. 6. 34.

Secondly, This Doctrine ought to teach us this farther Lesson; to depend altogether upon God Almighty, and upon him only, for the good success of our Affairs, either in Church or State, whenever they are in a doubtful or dangerous condition. *For though many are the devices in the Hearts of Men; nevertheless the Counsel of the Lord, that shall stand.* Prov. 19. 21.

It

It is in vain to trust humane means: For be our strength never so great; or be those that manage for us never so industrious; or be our hearts never so much united: Yet it is an easy matter for God to blast all our designs, and to disappoint all our Counsels in a Moment.

2 Kings
19. 34.

He hath often done so, where Men have been confident in their own strength. In one Night's time he made that prodigious Army of *Assyrians* that came up against *Jerusalem*, and thought themselves sure of taking it; to decamp and fly back into their own Country, leaving a hundred and four-score thousand of their number Dead upon the place.

Ecclef. 9.
11.
Psal 33.
16.

There is in truth no trusting to an *Arm of Flesh*. For the successes of War depend upon a thousand Contingencies, which it is not in the power of mortal Men, either to foresee, or remedy. So that *the race is not always to the swift, nor the Battel to the strong; nor can a King be sav'd by the multitude of an Host, nor any mighty Man be delivered by his much strength.* But the God of Heaven that ruleth in the Kingdoms of Men; it is He that preserves or destroys; that gives Victory, or sends a Defeat, as it pleaseth him. And therefore he is, by way of eminence, stiled, *The Lord of Hosts*, the God of Battels.

On the other hand, If our Affairs at any time be in so very bad a posture, that we cannot

not avoid the having a melancholy dismal prospect of things; yet let us not be discouraged, let us still trust in God; let us do what belongs to us to do for the obtaining his Mercy and Favour, and then refer the Event to him. God hath certainly a kindness for his People, and if we do our parts towards the preserving his Affection to us, we may still hope he will continue to be our Saviour and Deliverer.

It is as easy to God to save by few as by many; the Walls of Jericho, at his Command, Josh. 6. fell down flat, only at the Sound of Rams-^{20.} Horns. And when the City of Samaria was^{2 Kings: 7. ch.} Besieged, and brought into the greatest extremity that was possible, so that Women even ate their own Children: yet in one night, God by an unaccountable terrour, which he struck into the hearts of the Enemies, raised the Siege. And such plenty was left in their Camp, that every one of the Besieged had wherewith, not only to satisfy his hunger, but to enrich himself. Only that Nobleman that would not believe this when it was foretold by the Prophet, did not live to taste of the Fruits of God Almighty's Victory, being trodden to Death in the Crowd.

II. But it is time to come to the second general point I observed from this Text; viz. *That the Happiness and Prosperity of Nations, is to be attained the same way that any particular Man's*

The Eighth Sermon.

Man's happiness is ; that is to say, by being sincerely virtuous and religious ; or, as my Text expresses it, by fearing God, and keeping all his Commandments always.

This is a true Proposition, both with respect to particular Persons and to Nations too; but with this difference, That if we take Happiness and Prosperity for that which the World accounts so, that is to say, the possession of a great many outward Blessings, and the freedom from temporal evils and inconveniencies ; the Proposition is not so universally true with reference to *particular Persons*, as it is with reference to *Nations* and *Kingdoms*. For every Man that fears God is not always blessed with happy outward Circumstances. On the contrary some good Men are exposed to many and great afflictions, and Misfortunes, and Sickneses, and Crosses, all their Lives long. But it is certainly true of all *Nations* and *Peoples* whatsoever. Every Nation or Society shall fare better or worse in this World, exactly, according as they fear God, or despise and affront him; exactly, according to the degree they keep God's Commandments, or break them. Though it is not certain, that every particular Man shall always do so. And there is great reason that it should be thus. For

First

First, we know that all God's ways are just and equal. Now as to *particular Persons*, there is a great room left for the dispensing this Justice and Equity to them. For they being in their Natures made to live for ever, it is enough for the vindicating God's Justice, that they be at any time hereafter, either rewarded for their Piety and Virtue, or punished for their Wickedness and abuse of God's Mercies. So that wicked Men may be happy and prosperous here, and good Men may suffer many Afflictions and Tribulations, without any the least Reflection on the Justice or Goodness of the great Governour of the World: Because there is a farther Day reserved for the Adjusting all Men's Rewards according to their Works.

But now the Consideration of publick *Societies* and *Nations*, is quite different. Nations are not made to be Immortal, but end with this World. No Society, as a Society, shall be called to a future account. But all the Rewards and Punishments, they are capable of as Societies, must be adjudged and distributed to them in this present Life. And therefore if we suppose God to be the Judge and Governour of the World, and of all the Nations in it; as well as he is the Judge and Governour of particular Persons: We must likewise suppose, that he administers all affairs so, that Righteous and Religious Nations have in this World the re-
ward

ward of their Virtue in the blessings of Peace and Plenty, and all manner of temporal Prosperity: And on the other side, impious and incorrigible Nations are likewise punished in this World for their wickedness, either by severe Judgments, or by a total destruction; as God in his infinite Wisdom sees cause.

This now that I have offered is I think so reasonable, that if there was no more to be said, it ought to go a great way towards the making of the Point I have in hand highly credible. But in the *second* place there is a great deal more to be said. The Word of God doth all along bear testimony to the Truth of this. A multitude of Texts of Scripture there are, that do most plainly give this account of God's dealing with Nations and Peoples, that I have now mentioned.

There is no Judgment threatned to any Nation in the holy Scripture (and abundance of Nations are there threatned) but it is upon the account of the sins and Wickedness they were guilty of. Which Sins, if they repented of, so repented as to forsake them, they might find mercy.

And accordingly we find in fact, that God always dealt with Peoples and Nations according to these measures. God had solemnly denounced destruction to the City of *Nineveh*, by his Prophet, and that within
forty

forty Days. But upon the Repentance of the *Ninevites*, and turning to God with all their hearts, he reversed his Sentence (tho' to the great discontent of the Prophet) and gave them a further time.

On the other side he waited long for the Repentance of the *Canaanites*, but would not destroy them; because their sins, though very heinous, admitted a place for Repentance. But when their iniquities were filled up to the measures, according to which God proceeds in his destruction of Nations; He then sent the *Israelites* to root them out, and to take Possession of their Land.

And thus was *Nebuchadnezzar* raised up by God to be a scourge to all the Nations about him, for the punishment of their sins. *Nebuchadnezzar* had indeed other things in his Head. That which he designed was, the gratifying his own Ambition, and enlarging his Dominions. But these were not the ends which God had to serve by him. God made use of him as his Instrument, as his Servant, (and so he calls him) for the rendering to the Nations that just recompence of vengeance which their Sins called for.

I mention these things the rather, because they are instances of God's dealing with Heathen Nations, who were under no particular Covenant with God.

And

And I might have recourse likewise to the Histories of all Nations, to shew the truth of this. Name any Nation that was ever remarkable for Justice ; for Temperance, and severity of Manners ; for Piety and Religion (though it was in a wrong way) ; that did not always thrive and grow great in the World ; and that did not always enjoy a plentiful portion of all those things which are accounted to make a Nation happy and flourishing. And on the other side, when that Nation has declined from its former Vertue, and grown impious or dissolute in manners, we appeal to Experience, whether it has not likewise always proportionably sunk in its success and good Fortunes. I am sure any one that will be at the pains to read either the *Greek*, or the *Roman*, or even the *Turkish* History, will meet with matter enough there to satisfy him of the truth of this Observation.

But I confine my self to the Scripture, and in that the History of the *Jews* is the most remarkable, for indeed it makes up a great part of the Old Testament. Now in that History it is worth our taking notice of ; That every degree of publick Vice, and departure from God's Laws, was always punished with publick Judgments. And on the other side, every degree of publick Repentance and Reformation, was always rewarded with publick Happiness and Prosperity. So

that

that any one that could make a right estimate of the Morals of that Nation, and how it stood as to Virtue and Vice; might constantly make a Judgment likewise how it would fare with them, as to their outward Temporal Affairs.

I must confess, that generally, speaking, there is little force in those Arguments that are drawn from Examples; But in the case I am now upon, I think there is a great weight in them. For though we cannot argue from God's dealing with one Person, that he will just deal in the same manner with another; Yet as to Nations and Kingdoms, the case is otherwise, as I before said. For God's Dispensations and Providences to them, seem all to proceed upon one immutable Foundation (which will be the same in all Ages and Countries) namely the expression and vindication of his Justice and Goodness in this World.

And for my part, I have always been of this mind, That there is no other difference between the History of God's dealings with his own People the Jews, and that of other Nations, but this: That in no other Nations the Publick Events that happened, whether good or bad, though they were taken notice of, yet they passed without any Reflection on the true Causes from whence they proceeded. The Historians did indeed often lay their Fingers rightly upon the immediate,
U visible,

visible, outward occasions, or means, or instruments, from whence their good or bad Fortune was derived to them. But they searched no further. They considered only second Causes, and took no great notice of the first and principal Cause of all things, God Almighty, and his influencing humane Affairs. They left God in a great measure out of their Hypothesis, and out of their History. But now that the World might be awakened to a more hearty belief and sense of his Providence, God took care to single out the Nation of the Jews; and in them to give us a true Pattern or Platform of his dealings with all the Nations of the World. And for that purpose he ordered, that all the great strokes, both of their departure from God, and of their return to him; and likewise both of the good or bad Fortune, that did at any time befall that Nation, should be faithfully Registred, and the true Causes of them faithfully assigned; That all Mankind might from thence receive Instruction how they ought to behave themselves towards God; and what according to their different behaviours they were to expect.

To conclude this point: By all that hath been said it appears, That the State, and Condition, and Fortune of all Kingdoms and Nations, is the very same with that of the Jews, as it is represented by *Achior* the *Ammonite*, in the advice he gave to *Holofernes*,
 when

when he came up with an Army against that People. You have the passage in *Judith* 5. 17. *Whilst* (saith he) *these People sinned not before their God, they prospered; because the God that hateth iniquity was with them.* But when they departed from the way that he appointed them, they were destroyed in many Battels, after a wonderful sort, and were led Captive into a land that was not theirs. But now they are turned to their God, and are come up from their Captivity, and have again possessed Jerusalem, Now therefore my Lord and Governour, if there be any fault in this People, so that they have sinned against their God, let us consider that this shall be their Ruin, and let us go up that we may overcome them. But if there be no Iniquity in this People, let my Lord pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the World.

Thus it is, and will be always with all States and Nations, if they notoriously sin against their God, this will be their Ruin. But if there be not found Iniquity in them, it is in vain for any Enemy to set upon them; for God will be for them, and their Lord will defend them.

If this which I have said be not sufficient to satisfy any one about the truth of this point, I might bring other Proofs for it. I might for instance, in the Third place, insist upon this, That Virtue and Piety do, in their

own nature tend to promote the welfare and happiness of Peoples and Nations. As, on the other hand, all Vice and Irreligion, is destructive of human Society. And this without respect to any Appointment or Decree of God, that things should be managed in this way; but purely in the very nature of the thing.

It is obvious, That Virtue and Religion lay the surest Foundation for all those Blessings, wherein the happiness of a Nation doth consist, that is possible; both by making Magistrates to govern well, and by rendring the People easie to be govern'd. And likewise by furnishing both the Governours and the Governed, with such kind of Principles and Habits, as cannot fail with the Blessing of God to produce both Peace and Plenty, and Victory, and all other sorts of Prosperity in a Nation.

As on the other hand, all Vice, and Wickedness, and Profaneness, and Impiety, do sow the worst Seeds in the World for the dissolving and breaking in pieces all Societies; or at least, for the so enfeebling them, that they shall either be in a very low wretched condition among themselves, if they have no Enemies, or if they have any, become an easie Prey to the next Invader.

But I will not enter upon this Argument, because I think the matter needs no fur-

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further proof. And I would spend the rest of my time, in making some Application of what hath been said upon this Point, to the business of our present Meeting on this Day.

WE are here met together for the solemn Humiliation of our selves with *Fasting and Prayer*, before Almighty God, In order to the Supplicating his Divine Majesty for the Pardon of our Sins, and the Sins of our Nation; And the imploring his Blessing and Protection to the King and Kingdom, by continuing those Mercies to us we do enjoy; by averting those Judgments from us we have reason to fear, and more particularly by giving a Happy Issue to that dangerous War in which his Majesty, with the Kingdom, is now Engaged.

And very great reason there is, that You the *Representatives* of the People of *England*, should most seriously, and solemnly join in this Religious Office; since the Fortunes of the Nation You represent, did never more lie at stake, than at this present.

You have hitherto been acting and endeavouring for the Happiness and Security of your Nation by *Humane* Methods, and we all put up our daily Prayers, that what you have done, and what you shall do, may be for the *Glory of God*, and the good of his *Church*; and the *Safety, Honour, and Wellfare*

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fare of their Majesties and their Kingdoms. And we hope all will so come to pass.

But now on this Day, both *You* and *We*, are to think of other Methods, for the Procuring Success to our Affairs. Namely, by having recourse to God Almighty; who, when we have done all that we can, is the Governour of the World, and will do what he pleaseth. But yet will always do that which is best for Mankind, and that too which is best for our Nation, if we be capable Objects of his Favour. And to make our selves such, if it be possible, is our Business on this Day.

This is indeed a seasonable Business at all times; but at this time it seems absolutely necessary. Since we have reason to apprehend the *Crisis* of our Nation, as to *Happiness* or *Ruin*, to be upon the point of approaching.

The Judgments of God are now abroad in the World. We have not only Rumours of Wars sounding in our Ears, but all *Europe* is now in an actual War, and a terrible one. And what the Consequences will be, we know not.

Some very great thing God certainly designs to bring to pass in these parts of the World, and that very suddenly. A Cup he has mingled for all the Nations to drink of. Which to some undoubtedly will prove a bitter Potion, a *Cup of God's Wrath and Fury*;

to others probably a *Cup of Salvation*. But how it will prove to us, is yet entirely in the Will of God. However this is certain, that we of this Nation shall have as much our share in it, be it good or bad, as any other in Christendom.

And now after the mention of this, Can there be any need to call upon any one to *Weeping and Fasting, and Mourning, and crying mightily to the Lord, that he would have mercy upon us, and spare us, and our Nation, and not give his Heritage over to Confusion?* Why methinks the Circumstances we are in, should put us upon so doing, without any other Monitors. Indeed we have no Humanity, no Compassion for our selves or our Country, if we do not.

We should all be of this mind, if we did seriously consider how things stand with us.

We are not that Innocent, Virtuous, Pious People, that may certainly reckon upon God's Favour, and think our selves in all Cases sure of his Protection. For if the Doctrine I have now been insisting on to you, be true Doctrine; then we of this Nation can but entertain very small hopes of being Happy and Prosperous. Nay, we cannot but apprehend Misery and Ruin, and Desolation to our selves; unless God be abundantly more merciful to us than we deserve. And there can be no way to prevail with him to be so,

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but an universal *Humiliation* and *Repentance*. And this is the Application I desire to make of the Point I have been now treating of.

If the Measure of God's dealing with Nations be always according to the *Moral* State of them ; If their good *Fortunes* be dealt out to them according to their *Virtues* ; and *Judgments* be inflicted upon them, according to their provoking God by their *Sins* ; as we have said: Good Lord ! What a lamentable Prospect have we of this Kingdom of what may come upon us ? And what infinite reason have we thereupon, immediately to try all the ways that are possible of making our Peace with God, that so *Iniquity may not be our Rain*.

I beg leave to dwell a little on this Point, because it is the proper Argument of the Day.

I do not say, nor do I think, that we of this Nation are worse than our Neighbours. But this I say, considering how long God hath spared us, and how long we have enjoyed the Blessings of Peace and Plenty, and all sorts of Prosperity (though perhaps with many Fears and just Apprehensions of Danger) ; whilst most of our Neighbours have been harassed with Wars, and exposed to all the Cruelties and Miseries of Persecutions and Devastations : And considering the great Priviledges and Advantages we have for many years enjoyed, of all the outward *Means* of

of *Grace*, that could be desired for the Eternal Salvation of our Souls, and that above any other Nation under Heaven ; And withal, how unprofitable we have been under these *Means*, how unthankful to God for them, and what little Effect they have had upon us for the bettering our Manners ; And lastly, Considering how very wicked we generally are, what a World of open gross Sins and Impieties do reign among us, and what a Lewd, Prophane, Hypocritical, Atheistical Spirit seems to have gone out into the Nation, and to prevail upon it ; I say, these things considered, we cannot make any very comfortable Reflections on our own Condition. So far from that, that if (as I said) the measure of God's dealings with Nations be taken from their Behaviours and Moral Qualities, and be suited to their Merits and Deserts, we have as little to hope for, as most Nations under Heaven.

I take no delight in saying these things ; on the contrary it is very grievous : But if ever one may be allowed to run out into a *Declamation* against the *Vices* of the *Times*, it is upon such an Occasion as this, and before such an Audience as this, that the liberty may be challenged.

For God's sake let us not deceive ourselves, nor think that we are Favourites of Heaven, meerly because we profess the *Best Religion*, and are Members of the *Best Church* in the World. For

For as good as our Church and Religion is, and as zealous as we seem to be for them; yet never did *Vice* and *Iniquity* of all sorts, and indeed every thing that is contrary to our holy Religion, more abound in this Nation than at this day.

Give me leave to speak out upon this occasion, and to tell you of some of the *Crying Sins* that reign among us, and that deserve *Your Care* to put a stop to; and which, if they be continued in, will certainly bring down the vengeance of God upon us.

Where was there ever more *Atheism* and *Infidelity* to be seen in a Country that Professed the Religion of Jesus Christ, than is among us at this day?

We do not perhaps meet with very many that do openly affirm, *There is no God*. For as bad as we are, God be thanked we are not yet arrived to such Impudence. That is such an affront to the *Laws* and good *Manners*, that it is not to be born with. But we may meet with several, every day, that do affirm the same thing by consequence; asserting such Principles from whence it may be necessarily concluded.

For my part, I account it much the same thing, as to the ill effects of the Opinion, to deny the Being of God; as to deny the Being of *Angels*, and *Spirits*, and *Immaterial Souls*; to deny the Being of *particular Providence*; to deny the natural difference between

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good and evil; to deny another Life after this; wherein good Men shall be rewarded, and wicked Men punished; to deny the liberty of *Humane Actions*, and to say, that all things which we do, we do by a fatal necessity, and we cannot do otherwise: And yet we may every day meet with Men of these Principles, nay, and that laugh at all those that maintain the contrary.

But then, as for the Business of *Jesus Christ*, and that which we call the Christian Religion, what a very little do a great many among us make of that? To talk of Christ's being sent for the Saviour of the World, and that he died to procure the Pardon of our Sins, and that we must believe all the Scripture-Doctrines concerning him, and Worship him as a God; why what *stuff* is this to a great many of the refined Spirits of our Age? It is very well if they can so far prevail with themselves, as to own the Being of God, and to acknowledge their obligation to the Duties of Moral Honesty and Justice, which *natural Religion* teacheth: But as for *Jesus Christ* and the *Trinity*, and the *Sacraments*, and all *revealed Religion*; they beg your Pardon for these things, they are too nice and subtil for them to meddle with. Not but that they are good Christians all the while. For they can come to our Churches, and to our Sacraments too, if there be occasion. Because indeed they will
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always be of the Religion of the Country where they live. But at the same time they do this, they do no more really believe, or expect any Spiritual Benefit in our Religion, nor look for any more *Salvation* from *Christ Jesus*, than they would expect from *Mahomet*, if they should live in *Turky*.

But this is not all. Even among those that do believe in Jesus Christ, and own his Religion; yet what little regard have they, generally speaking, to his Worship and Service.

It is very well if they now and then afford their presence on *Sundays* at the publick Religious Assemblies. I will not examine with what designs, and for what ends they come thither, nor how devoutly and religiously their hearts are affected during the time they are there. I say it is very well that they are there at all.

But even of those that do come thither, and do once a Week seem to have a sense of publick Religion, I say how few are there of them that take any care of worshipping God, either in their *Families*, or in their *Closets*?

Why, if a Man were truly Religious, he could not pass a day without solemn Addresses to his *Maker*, and to his *Redeemer*. He would pray in his Closet constantly; and if he had a Family, he would Pray with them constantly. And if he had no Family, he would constantly resort to those places where

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he might pay his Tribute of Publick Prayer and Praises to God, unless he had urgent Business to hinder him.

But, is there any thing of this to be seen among us, except in some few Persons here and there? Are there not Twenty Families for One that live without so much as the Shew of any Devotion? Without any sort of Prayer or Worship of God in their Houses? Nay, and I am afraid, I may say, there are twenty for one, even of Private Persons, that live without Devotion in their Closets; that never call upon God, never renew their Vows to their Saviour, never pay him any Homage, except perhaps once a Week in a formal way, when the Custom of the Country obliges them to resort to the Church.

The Truth is, so little sense have most of us of Religion and Devotion; so little regard of our Duty to God, and our dependance upon him, and expressing that dependance, either in Private, or in our Families: That were it not for that *Happy* Institution of the *Lord's Day*, on the which we are obliged, by the Laws of God and Man, to meet together for the Worship of God, we should hardly see any Face of Religion among us, and in a little time should scarce be distinguished from Heathens.

But yet this is not the worst of our Case. Our gross *Immoralities*; that Horrid Lewdness
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and *Debauchery* that is every where to be observed in our days, doth still increase our Guilt, and cry to Heaven for Judgment upon our Nation.

It would make a Man's heart ake, that has any sense of God or Religion, to think of the *Riots*, the *Drunkenness*, the continued course of spending our Time, and our Parts, and our Substance, in *Revelling* and *Gaming*, and all manner of such excesses that is daily practised among us. And yet at the same time, the Men that thus live, think themselves very Honest Men all the while.

It would really amaze a Man, and put him upon admiring God's Patience, that he doth not presently confound the World, if he did seriously reflect on the many *filthy*, *lewd* Speeches and Actions, the numerous wicked intrigues of *Lust*, the Infamous *Whoredoms* and *Adulteries* that are, without any sense of shame, daily carried on and acted among us, and that by Persons too that have the Face to shew themselves at our Holy Assemblies.

Especially, if to these be added, the infinite *Lyes*, and *Cheats*, and *Perjuries* which our Land groans under, The *Blasphemous Oaths* and *Imprecations*, the *Damn me's* and *Sink me's*; the Horrid Profanations of the Name of God, and all things Sacred, that are in every place, in every street where we pass, belched out, in contempt of the Almighty and

his Laws; by all sorts of *Persons*, of all sorts of *Qualities*; from the *Beggar* in the street to the *Man of Honour*, and that for no other reason in the World, but because it is their Humour or their Custom.

And lastly, to fill up the measure of our Iniquities; to our other reigning Vices, we have added that of *Hypocrisie* too; which one would think should not often be found among so much *Profaneness*.

How many of us make a mighty noise with *Religion*, and are zealous even to *Bigottry*, in the defence of it, and yet have not one grain of inward sense of what it obligeth them to? Nay so far from that, that if *Religion* be but in their Mouths: If they do but appear Zealous enough for the *Protestant Cause*: If they can but cry loud enough, *The Temple of the Lord, The Temple of the Lord*, as the Jews did in the Prophet; They matter not how contradictory their Actions are to the Precepts of that Religion they do profess. Their Zeal for so good a Cause, will sanctifie all the other Actions, be they never so wicked and unjust.

But if this be not *Hypocrisie*, there is no such thing in the World. Sure I am, it was this sort of Carriage, that God so often reproves the Jews for, by his Prophets; and upon account of which they are so often reproached as a Generation of *Hypocrites*, and for

for which he threatens them with utter destruction.

O my Brethren, what have we to say to these things? If the Case be thus with us, as I am afraid it is; What Plea have we to put in for our selves? If God should let loose our Enemies upon us, the Enemies of our Nation, and of our Religion, and should give us over as a Prey unto them, what have we to reply? Truly nothing that I know of, except that of the Psalmist, *Righteous art thou, O Lord, and Just are thy Judgments.*

But we trust God's Lenity and Forbearance, and Mercy is as great to *Publick Societies* and *Kingdoms*, as it is to *Private Persons*; And, that we may apply those expressions to our Nation, which *David* uttered with reference to himself: *O Lord, if thou shouldst be extreme to mark what is done amiss, O Lord, who may abide it? But there is Mercy with thee, that thou mayest be feared.*

When the Iniquities of a People are at the full, God will not fail to punish them. But whether Ours be so or no, He only knows. We hope though they be very *grievous* and *crying*, they have not exceeded the Measure of God's Patience, and that there is yet left a place for Repentance. This is indeed the only *Plank* we have to trust to, that can save us from *Shipwreck*; and therefore we ought to lay hold upon it.

Let us therefore this day, every one of us; if we have any kindness for our Native Country: If we have any respect to that dear Place, where we and our Ancestors, and all our Relations and Kindred for many Generations have lived so happily:

If we have any Zeal for, or regard to that excellent *Church*, and that Holy *Religion*; that God did in so extraordinary a manner plant among us; and for the preserving of which in our Land, His Care and Providence hath so often and so wonderfully appeared:

If we have any Concernment for many thousands of innocent Souls, who without their own fault may deeply suffer for the Nations Sins:

Lastly, if we have any Bowels of Compassion to those dear Children of ours, that God hath given us, that we may transmit to them and their Children after them, that *Birth-Right*, and those *Privileges*, and that excellent *Religion* we received from our Fathers:

I say, if we have any sense of these things, let every one of us this Day, most sincerely apply our selves to the Service of God, in all the ways of a serious Virtue and Piety. Or if we have been careless of this matter heretofore; or which is worse, have been lewd or wicked in our lives; yet let us now at last heartily repent of it. And with *Prayers*
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and Tears, and the most solemn Resolutions of Amendment, prostrate our selves before the Throne of Grace; imploring and beseeching God's Pardon and Forgiveness, and if it be possible, *a lengthning of our Tranquility.*

O let us not refuse this opportunity of doing the greatest Kindness, and the best Service to our Country, that we possibly can. And therefore let us not only heartily bewail our own Sins, but the Reigning Impieties and Wickedness, that our Nation stands accountable for.

Now is the time, if ever, that we are all concerned to be importunate with God for our selves and our Country.

And a fitter Prayer for this purpose cannot be composed for us, than that which Daniel put up to God for his Nation, and that at such a solemn time as this, when, as he tells us, he had *set himself to seek God for his People, by Prayer and Supplication, with Fasting, and Sackcloth and Ashes.*

The Prayer is in the 9th Chapter of his Prophecy; and I shall conclude with it, and I earnestly beg of you all to join with me in it.

O Lord, the great and dreadful God, that keepest the Covenant, and shewest Mercy to them that love thee, and to them that keep thy Commandments.

We have sinned and done wickedly, and have committed Iniquity, and have rebelled; even

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by departing from thy Precepts, and from thy Judgments.

O Lord, Righteousness belongeth unto thee; but unto us confusion of face as this Day, to the Men of Judah, and to the Inhabitants of Jerusalem, because we have sinned against thee.

But unto the Lord our God belongeth Mercy and Forgiveness, though we have rebelled against him; neither have we obeyed the Voice of the Lord our God, to walk in his Laws which he set before us.

O Lord, according to all thy Righteousness, we beseech thee let thy anger and thy fury be turned away from thy City Jerusalem, thy holy Mountain. Because for our sins, and the iniquities of our Fathers, Jerusalem and thy People are become a reproach to all that are about us.

Now therefore, O God, hear the Prayer of thy Servants, and cause thy Face to shine upon thy Sanctuary.

O God, incline thine Ear and hear: Open thine Eyes, and behold the City which is called by thy Name.

O Lord, hear. O Lord, forgive. O Lord, hearken and do. ~~Deser not for thine own sake,~~ O our God: For thy City, and thy People, are called by thy Name.

And whilst Daniel was thus praying and confessing his sins, and the sins of his People unto the Lord; and supplicating for his City

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Jerusalem Behold the Angel **Gabriel** was sent unto him from the Lord, with the glad tidings that God had heard his Prayer for **Jerusalem**, and that it should be Built, and the Lord would dwell in it.

O may we all thus *Fast and Pray*, as **Daniel** did, and may God Almighty give us such a return of our Prayers, *Amen, O God for Jesus Christ his sake, to whom, &c.*

SER.

SERMON IX.

PREACHED AT

St. *GILES*'s in the *Fields*.

On the 28th of *June*, 1691.

Philip. iv. 8.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, and if there be any praise, think on these things.

I Have the two last Lord's Days made it my business to treat of this Text, in a way that I thought did most tend to the informing your Judgments: And to that

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purpose I have raised several Observations, and drawn several inferences from it.

~~I mean now to treat of it in another way,~~ and apply my self wholly to the pressing you to the Practice of it.

And indeed the Nature of the Sermon I am to make, doth call for this from me. For I am now to take my leave of you; this being the last time in all probability, that I shall Preach among you as your Minister: And therefore I suppose good Advice and Exhortation will more become me at this time, than a close Discourse upon a Text.

And yet, my Text doth afford matter enough, without straining it, for such a purpose: Nor indeed do I know a Text in the Bible, that I could more willingly pitch upon to leave with you, as the last Advice I would give you, and as the Sum and Conclusion of my Preaching among you; than these Words of St. Paul. I have now read to you.

Let me therefore at this time address my self to you all, as the Apostle here did at the Conclusion of his Epistle to the *Philippians*, Finally, Brethren, *whatsoever things are true, &c.*

Here are a many great things recommended by the Apostle to our thoughts and pursuit. If we would make a distribution of them, I believe they will all naturally enough fall under these *Four Heads*. For the things

things here recommended are not so many as the words by which they are expressed, there being several Words used in this Enumeration, that are of the same importance, and seem to express much the same thing.

The Four Heads I would reduce them to are these,

I. A constant Adherence to the true Religion.

II. Honesty and Justice in our Dealings.

III. A Life of Strict Purity, in opposition to Sensuality and Lewdness.

IV. The adorning the Doctrine of God we do profess, by the constant Practice of every other thing that is Virtuous or Commendable, or well thought of by Mankind.

This, as I take it, is a fair account of the Parts of this Text: and these I shall make the Heads of my following Exhortation.

I begin with the first. Finally, my Brethren, whatsoever things are true, think on those things.

The Truths that St. Paul here exhorts them to think on are undoubtedly the Truths of the Gospel of Jesus Christ, which he had delivered to them. These he would have them to think upon, and persist in, and never to be prevailed upon by any Temptation to depart from them.

Let me now apply this Advice of his to you. It is the particular Blessing of God to this Kingdom, and an inestimable Blessing it is, that he has not only vouchsafed us the Light of his Gospel for many years, but he has also taken Care that the *Truths* of it should be delivered to us with greater Purity and Sincerity, and freer from the mixtures of Error than to most, I was going to say than to any other People in the World.

If it lay in your way to make Observations concerning the State of Religion in other Countries; nay, or but to read the Accounts that are given of it: I am sure you would be convinced how exceedingly happy we of this Church are, above all the Churches in Christendom.

O therefore let us all firmly adhere to the *Truths* we have been taught; to the *Truths* we have hitherto made Profession of. And let us firmly adhere to that *Church* which hath held forth these *Truths* to us, and Taught us this Profession.

We do not pretend that any Church is Infallible, and therefore not ours: But this we dare Say, and we can Justifie; That if we take our Measures concerning the Truths of Religion from the Rules of the Holy Scriptures, and the Platform of the Primitive Churches, the Church of *England* is undoubtedly, both as to the Doctrine and Worship, the Purest Church that is at this Day in
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the World ; the most Orthodox in Faith, and the freest on the one Hand from *Idolatry* and *Superstition*, and on the other Hand from *Freakishness* and *Enthusiasm*, of any now extant.

Nay, I do farther say with great seriousness, and as one that expects to be called to Account at the dreadful Tribunal of God for what I now say, if I do not speak in sincerity: That I do in my Conscience believe, that if the Religion of Jesus Christ, as it is delivered in the New Testament, be the true Religion (as I am certain it is :) Then the Communion of the Church of *England* is a safe way to Salvation, and the safest of any I know in the World.

And therefore I do exhort you all in the Name of God, stedfastly to hold and to persevere in this Communion.

Here you have the *Things that are True*. Think of them and embrace them Heartily ; and Live and Die in the Profession of them. This is the Doctrine I have always Taught you, and by the Grace of God I mean to Practise accordingly.

II. The next thing I have to recommend to you from these Words of the Apostle, is Universal *Honesty* and *Justice* and *Righteousness* in your Conversation. *Whatsoever things* (saith he) *are True, whatsoever things are Honest ; whatsoever things are Just :* Think on these things.

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You see I join these two words *Honest* and *Just* together, as importing the same thing. Though yet I am aware that the word we here render *Honest* is often used in another signification, that is to say, for *Grave* or *Venerable*: But since that other signification falls in most properly under my last Head, I wave it here, and take the word as our Translation renders it.

Indeed it is in vain to expect any advantage from our profession of the *Truth*, if we be not sincerely *Just* and *Honest* in our Actions.

Whosoever can allow himself in the practice of any Dishonest, knavish, indirect Dealing, let that Man be never so Orthodox in his Belief and Opinions; yet I am sure he is no true Christian.

O therefore let me exhort you all, whatever Interests you have to serve; whatever Dealings you are to engage in, to be always strictly *Just* and *Upright* in your Conversation. Use no Tricks, practice no ill Arts for the serving your ends, but in all your transactions with Men, deal with that Simplicity and Integrity and good Conscience, that becomes those who would be accounted the Disciples of him who was the most Innocent, the most Sincere, and the least Intriguing Person in the World.

Assure your selves no dishonesty can prosper long. Whatever turns you may serve

by it at present, yet you will bitterly repent of it sometime or other. But Righteousness and Justice doth establish a Man's ways. And the upright Man, though he is not always the Richest, yet always walketh most surely. And as for the final event of things: Remember this that God Almighty has pronounced, that *no Unrighteous Men, no Covetous, no Lyars, no Extortioners, shall enter into the Kingdom of Heaven.* But to go on.

III. The next thing I have to exhort you to from the words of my Text is the Practice of *Purity*. For after the Apostle hath recommended the pursuit of *things* that are *true*, and the things that are *honest* and *just*, he next adds the things that are *pure*. Meaning hereby that we should study to be pure and chaste, and temperate both in our Hearts and Lives; avoiding all Excesses, and Lewdness, and Sensuality.

And if he thought it convenient in that Age of strictness and severity and devotion, — of
to put the Christians in mind of this: I am sure it is not only convenient but necessary to do it, in this Age of ours, when Luxury and Debauchery, when Whoredom and Drunkenness, and all sorts of Vices that are contrary to *Purity*, are grown to that height among us, that we seem to defie God Almighty by our impudent Practice of them, and provoke him to give us up to Destruction.
I pray

I Pray God make the whole Nation deeply sensible of the Folly and Wickedness, as well as of the Danger and dreadful Consequences of these Practices. And as for you who are here present, let me bespeak you in the Words of the Apostle; *Dearly Beloved, I beseech you as Strangers and Pilgrims, to abstain from Fleeshly Lusts, which War against the Soul.* I beseech you, as you have any Honour for your Lord and Master, as you have any regard to the preservation of a sense of Religion in your Minds, as you have any concern for your Health, for your Estates, for your Families; as you have any respect to the Publick, that Effeminacy and Sottishness and Diseases may not be entailed upon our Posterity; Lastly as you love your own Souls, and hope ever to see the Face of God in Heaven, Learn to live Soberly, Learn to live Chastly, Learn to Practice Purity, and Temperance in all your Conversation. Avoid Whoredom and Drunkenness as you would the Plague, for certainly they are the worst of Plagues to them that use them: For other Plagues do only put our Bodies in Danger, but these do endanger both our Souls and Bodies. Nay, as to the one (I mean our Souls) they will prove certain inevitable Destruction without Repentance and Reformation.

I know these things are made slight Matters of by a great many among us. But assure your selves God will not account them so;

for it is certain he will not, if we may believe his Word ; for it is there told us expressly, that *Whoremongers and Adulterers God will Judge.* And withal, that neither *Adulterers, nor Fornicators, nor unclean Persons, nor Drunkards shall ever Inherit the Kingdom of God, or of Christ.*

IV. I proceed to the last Head of Advice that is given in my Text. The Apostle having instanced in *Three* things necessary to be daily thought upon and pursued by all Christians, viz. *Truth, and Honesty, and Purity,* leaves off to meddle any farther with particulars, and sums up the rest of his Advice in generals. And that Sum comes to this, That as we are Christians we should not only take care of the *Three* forementioned Things, but should make it our Business to improve our Selves in every other sort of Virtue ; nay in every other sort of thing that is *Braise-worthy*, or that is well esteemed of among Mankind. So that really it should be the endeavour of our Lives, to render our Selves as excellent and as exemplary for all sorts of amiable Qualities as it is possible for Men to be in this World.

This I take to be the full meaning of those *Four* Expressions that follow in my Text, *Whatsoever things are Lovely, whatsoever things are of good Report ; if there be any Vertue, if there be any Praise, think on these things.*

And

And now, Brethren, see from hence what your obligations are. You that have such a glorious Light vouchsafed you; such unvaluable Promises, such mighty Assistances made over to you by the Gospel of Christ; You must in reason imagine that in return of these great Advantages, great things are expected from you.

It will not satisfy your Engagements, that you do believe and profess the Gospel, that you do no wrong to your Neighbours, that you are neither given to Lewdness nor Drunkenness, (though yet even these, as the World goes, are very great things, and could all Men that profess Christianity truly say this of themselves, we should soon see Heaven upon Earth.) But your Christianity obliges you to aspire after greater things: you must get your selves possessed of the whole Circle of Virtues; you must be *Kind* and *Charitable*, as well as *Just* and *Honest*; you must be *Modest* and *Meek*, and *Humble*, as well as *Temperate* and *Chaste*.

Nay, not only so, but you are to labour after all these several Virtues in the full Latitude and Extent of them, even to that degree that every thing which hath but the appearance of *Evil* is to be avoided by you. You are not only to abstain from Acts of Injustice, but even from doing a *hard* thing to any one; you are not only to keep your selves within the known Limits of Temperance

rance and Chastity, but to avoid all those things that border upon the Vices opposite thereunto, and so as to all other instances; if any thing be of *ill Report*, and looks infamously to the sober part of Mankind, why that very consideration is enough to deter you from the practice of it; For you are to recommend your Religion to all the Men in the World, by all the ways that are possible.

In a Word, you are to endeavour to be as free from blame in your whole Conversation as you possibly can, and not only so, but to be as good, and to do as much good as your Circumstances will allow you.

This now is to be a Christian indeed; by thus endeavouring you truly walk worthy of that high and Heavenly Calling wherewith you are called, and you do (as the Apostle advises) *adorn the Doctrine of God in all things*; and happy, extremely happy are they that do thus, for great is their Reward: Great even in this World, in the solid Peace and Assurance of God's Favour which they here enjoy, and which indeed far exceeds all the Blessings that the Earth can afford; but exceedingly great in the Life to come, when Jesus Christ shall come with all the Powers of Heaven to do Honour to those that have thus here honoured him.

Thus have I gone through all the Parts of my Text, but I do not think that I ought so

so to leave it. I have given you an account of the things that St. Paul hath here directed us to, to be the main pursuit of our Lives. But I think likewise it will be proper to speak something of the Methods of that pursuit, or the means which we are to observe, if we would Practise this Text; and here I am to begin anew with my Advices. Several things I have to represent upon this Occasion, and to Exhort you to. I am not much solicitous, whether they strictly belong to my Argument or no. But I desire to leave them with you, as things that I Judge to be very useful, and which I wish may be ever remember'd by you.

And the *First* thing I would Exhort you to is this, *That you would endeavour to Possess your Minds with a Heartly Sense of God Almighty, and the absolute Necessity of being seriously Religious.*

I do not mention this, as if I thought there was any need to caution you against *Atheism* or *Infidelity*, for I hope not many among us are inclined that way. Mankind are naturally disposed to believe a God and Religion; and since through God's Blessing it is *Christianity* that is the Religion of our Country, and in which we have been all Educated: I look upon an *Atheist* or an *Infidel* among us, to be a sort of *Prodigy*, a strange unusual Creature, vastly different from those of his own Kind.

But

But here is the thing. Though most of us profess Religion, and the true Religion, yet many of us have no lively or hearty Sense of it. We use Religion as we do our Cloaths: They are very convenient, nay perhaps necessary, and therefore we wear them, and for the particular form or mode of them, we follow; as to that, the Custom of the Country where we live. Yet as the Cloaths we wear do not alter the Complexion or Features of our Body, so neither doth the Religion we profess any more affect the Temper of our Souls: We serve our selves in both Cases of the outward Conveniencies that are to be had by them, but we are still the same Persons both as to our outward and inward Lineaments.

But alas, this is a very sorry way of being Religious; and will do us no great kindness. We may perhaps reap some secular Advantages by it, but yet even the very trouble and pains it puts us to, do equal the Conveniencies we have from it. The Men that live thus, are just served like those that work in rich Mines. They are daily imployed about Gold and Silver, or Gems, and they work hard, and they have their days Wages for their Labour, but they are not a whit the Richer for the Treasures that come into their Hands.

Your Religion will never serve you to any extraordinary purposes, till your Hearts be
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affected with it as well as your understandings. Let me therefore advise you, as you love either your Happiness in this World, or in the next, make it your principal Care to get a lively and vigorous Sense of God impressed upon your Minds. And look upon it as the greatest Interest you have to carry on, the greatest Business you have to do in this World (as it really is) to approve yourselves to this God by a sincere endeavour in all your Conversation, to walk as his Son Jesus Christ hath taught you. If you do this you will certainly find the Sweet and Comfort of it both here and hereafter.

When all is said, it is a vain thing for any Man to expect a tolerable easie Passage thro' this World, unless he have the Hopes of God's Favour to support him under the Multitude of evil Accidents which the State of Human Life will necessarily expose him to. And as for the other World, without these Hopes he is perfectly lost: And to be able to entertain any Rational Hopes of God's Blessing and Favour, is a very vain thing likewise, unless we make it our Business with our whole Hearts and Souls to serve and please and obey Him.

There are a great many Rules and Maxims that we use to give to our Friends or our Children for the making their Fortunes, and I cannot deny but they are exceeding good ones. Thus for instance, we advise them

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them to get a true understanding of their Business, and to pursue it diligently; to keep out of ill Company, to avoid Drinking or Gaming and Lewdness, and to study the Tempers and Humours of Mankind, and to learn to apply themselves dexterously to those they have occasion to converse with; why these and such others are excellent Rules, and most worthy of all Men to be studied and practised. But still there is one Rule above all these, and without which all the other will signify very little to the making a Man's Life easie and comfortable; and that is to preserve a lively sense of God upon our Spirits, to have his Fear always before our Eyes, to love him above all things, to value his Favour more than Life, and to dread his Displeasure as the worst of Evils. If we can but once get our Souls into this frame, we have done our Business both for this World and for Eternity; All the other particular Rules and Advices will be in a great measure superfluous; for he that is possessed of this good Principle, will of course naturally fall into the Practice of them. And besides this Fear and Love of God in our Hearts, as it is the most effectual means, according to the usual Disposition of the Divine Providence, to put us into good Circumstances of Living; so it is the only means of making our Circumstances happy to us, if they be good;

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or of making them easie and sup portable, if they be bad.

I do therefore most earnestly recommend it to you, as you desire that either you or yours may prosper, nay, as you would not be very miserable; be not contented with a superficial outside Religion, but affect your Minds as deeply as is possible with a Sense of God, and what you owe to him; and endeavour to impress the same sense upon your Friends and Children, and all that are about you. The Truth of it is, so much doth our present Happiness, as well as our future, depend upon this Belief of God, and Love to him, and hopes of his favour; that were it not for this, the present World with all the imaginary Pleasures and Glories of it would appear to all Wise and Good Men, not only an empty dull unsatisfactory place, but a dismal melancholy Prison. If it was supposed that all things here were the effects of Blind Chance, or fatal Necessity, and that there were no Wisdom and Goodness that did preside over the World, or took care of Mankind; no considering Man could desire to live here.

The *Second* thing I would leave with you, is this, That after you have got into your Minds a hearty sence of God and his Providence, and his Presence and Goodness; so as that you mean to make it the Business of your Lives to recommend your selves to him:

him ; you would in the next place, take care to keep up that sence by a *constant and daily Worship of him.*

For God's sake, and for your own Souls sake, do not neglect your Prayers. You must never think that God will bless you, if you do not make a Conscience of daily paying him your Tribute of Honour and Worship.

Be sure therefore, you be constant in your private Devotions. As you every Day receive the renewed pledges of God's Love and Goodness towards you in a thousand Instances: So let every Day your Affection and Gratitude be expressed to him, by hearty Prayer and Thanksgiving. This is absolutely necessary to be done, as I have often told you, if you mean to preserve any hearty sence of Religion in your Minds.

But besides this I have another thing to recommend to all those that have Families. They are Heads and Governors of a *Society*. For indeed the first notion of *Society* is that of a *Family*. Every Family is a little Kingdom, and every Kingdom is or ought to be a great Family. Now is it natural, is it decent, that there should be any Society upon Earth wherein God should not be owned and worshipped? And yet woe be to us, how many thousands of Families are there in this Kingdom, nay, I am afraid, even in and about this City, wherein God is not so much

as named in publick, unless perhaps by the way of Affront, by the way of *Cursing* or *Swearing*.

We deservedly complain of the great Looseness and Profaneness and Irreligion that hath overspread the face of this Nation. O! I doubt a great deal of the blame of it lies upon the Housholders, the Masters of Families among us. If they would take better care of their Children and Servants, and let them know what it is to worship God, things would not be so bad among us. But how can we expect better, when there is no Religion either taught or practised in our Houses. We give our Domesticks opportunities enough, of Learning all our bad qualities; but we give them none of learning our good ones, if we have any.

They see us offending God by many rash words and sinful Actions; but they do not see us repenting and asking God's Pardon by our solemn Prayers and Applications to the Throne of Grace. Let us therefore seriously lay this point to Heart. I am sure we have just cause to do it. Let us bring Religion into our Families, and not be contented that once a Week some of our People in their turns should hear something of it. Let us every Day call our Family together, and pay our common Tribute of Prayer and Praise for the Mercies we do daily receive in common.

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Methinks our Saviour seemed to have a respect to this very Duty, and to charge it mightily upon us, when he made us that gracious promise, that even *where two or three were gathered together in his Name, there would he be in the midst of them.* Sure, his Words have most naturally a respect to the Worship of God that is performed in Families. As hath likewise the very contrivance of the Lord's Prayer: All the Petitions thereof being so framed, as to be most proper to be said by more than one, and yet too when we have shut our Doors for that purpose. But,

Thirdly, As you ought to take care about the Worship of God in your Closets and in your Families; let me add, that it equally concerns you to frequent the more publick Worship of God in his own House. It is a bad sign of some very ill Principle or other, for any Man to be much a Stranger there. Even to have the Liberty and Opportunity of Worshipping God in publick, is one of the greatest Blessings and Privileges that we can have in this World; and hath by good Men always been so accounted. Now sure, if we have this Notion of it, we shall think our selves mightily concerned to take all Opportunities that come in our way, not only on Sundays, but on other Days, of resorting to the publick Assemblies, and Joining with them in the solemn Sacrifice of Prayer

and Thanksgiving; and thinking it a good Day to us, wherein we have thus employed our selves.

The Sacrifices of this kind that we offer to God with an honest and devout Mind, we cannot doubt will always find acceptance, and produce their Effects; nay, perhaps when our Closet-prayers will not. For there are certainly more Promises to *publick* Prayers than to *private* ones. Though yet both are very good, nay, both are absolutely necessary. But to proceed,

Fourthly, Being upon this Argument of the Means and Instruments of Religion, you may be sure I cannot omit the mentioning of another thing, as one of those points that I would most seriously recommend to you, and that is the solemn Observation of the Lord's Day.

I am not for laying stress upon the keeping of this Day, or any other, more than the Nature of the thing requires. I am sensible that the Doctrine about the Observation of the Sabbath, as it is delivered by some Men, is superstitious enough, and oftentimes, where it is believed, proves rather a Snare to Mens Consciences, than of use to make them more Religious. Far therefore am I from desiring you to be nice and scrupulous about the *Punctilio's* of the Lord's-Day-Ser-vice. The Laws both of God and Men have in that matter left a great deal to your
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own discretion, and the Circumstances you are in. But however thus much is necessary, that every Man who professeth himself a Christian, should bear a constant Religious regard to the Lord's-Day, by Devoting it to spiritual Uses, more especially the publick Worship of God.

I do not much doubt of the Truth of the Observation which some good Men have made, *viz.* That a Man shall prosper much better both in his Spiritual and Temporal Affairs, all the Week after, for his careful observance of the Lord's-Day. And I am likewise of Opinion that those Men have little or no Sense of Religion, that make no Conscience of sanctifying that Day, or that put no difference between it and other Days. Sure I am, were there nothing of a Divine Command for the setting apart this Day to Religious Uses (which yet I believe there is); yet it is one of the most prudent and useful Constitutions that ever was made. So that even upon that account, all Men that have any Honour for God, or Zeal for the publick Good, should think themselves obliged to observe it.

The Benefits of it are indeed unspeakable. Not to mention the Civil or Temporal conveniences of it; in truth to the keeping up the Religion of this Day we owe in a great measure that the very Face of Christianity hath

x hath hitherto been preserved among us. And were it not for this, for any thing I know, most of us in a very few years would become little better than Heathens and Barbarians. And so great an influence towards the making Men better, or at least keeping them from growing worse, hath this practice always had; that you may observe the most profligate Men among us, who for their Wickedness come to an untimely end, do generally impute their falling into those sins which caused their Death, to their breaking their Sabbath, as they commonly express it. But,

Fifthly, Let me upon this occasion put you in mind of another thing, which by many of us is too much neglected. And that is, the taking all opportunities of coming to the Holy Sacrament.

I have often spoken to you about this Matter, and I now desire to remind you of it. There are little hopes you will ever make any great progress in Virtue and Holiness, till you can bring your selves to a frequent and constant participation in this Holy Mystery. Because indeed this is the solemn Ordinance that Christ hath appointed for the conveying his Grace to us, and enabling us to overcome our Sins, and grow daily in Virtue and Goodness;

I know we have generally many and inveterate Prejudices as to this Matter. But
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assure your selves they are meer Prejudices and no good Reasons. Every Man that means or designs honestly, and endeavours to lead his Life as a Christian ought to do, may certainly with as little scruple come every Month to the Communion, as he may come every Week to say his Prayers, or hear a Sermon. Nay, and I say further, if a Man do not so lead his Life, that he may approach to the Sacrament every Month, nay every Week, nay every Day, if there be occasion; I am afraid that he doth not live so, as to be fit for it, though he comes but once in a Year, or once in seven Years. For the dueness of your Preparation doth not depend upon your letting aside so many extraordinary days for the forcing your selves into a Religious posture of Mind, but upon the plain Natural Frame and Temper of your Souls, as they constantly stand inclined to Virtue and Goodness. A Man that seriously endeavours to live honestly and religiously, may come to the Sacrament at an Hour's warning, and be a worthy Receiver. On the other side, a Man that lives a careless or a sensual Life, may set apart a whole Week or a whole Month for the exercising Repentance, and preparing himself for the Communion, and yet not be so worthy a Receiver as the other. And yet he may be a worthy Receiver too, provided he be really honest and sincere in the matter he goes about; and provided

The Ninth Sermon.

vided that he remember his Vows afterward, and do not sink again into his former state of carelessness and sensuality.

But to return to my Point. I do verily think that most of the Doubts and Fears and Scruples that are commonly entertained among us about Receiving the Sacrament, are without Ground or Reason; and that every well disposed Person that hath no other design in that Action but to do his Duty to God, and to express his belief and hopes in Jesus Christ, and his thankfulness to God for him, may as safely at any time come to the Lord's Table, as he may come to Church to say his Prayers. And if the case be so (as I believe it is) then of what a mighty Privilege and Benefit do they deprive themselves, who when they have so many opportunities, do so seldom join in that solemn Institution of our Lord, which (as, I said) was designed for no other purpose, but to be the means of our growing in Grace and Virtue, in Love to God and to all the World?

O therefore, my Brethren, let me beg of you not to be strangers at the Lord's Table. But I need not beg it of you, for I am sure you will not, whensoever it shall please God to put it into your Hearts seriously to mind the concernments of your Souls; and to be heartily sensible of the need you stand in of
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the Grace of Christ for the leading a holy and pure Life.

I have but one thing more in the *Sixth* place, to leave with you, and I have done. It is not indeed of the nature of those things I have last recommended to you, that is, a means or instrument of growing more Virtuous : But it is a principal Virtue it self. And I do therefore recommend it to you, because it is at all times useful, at all times seasonable, but more especially it seems to be so now : And that is, That you would walk in Love, and study Peace and Unity, and live in all dutiful subjection to those whom God hath set over you, and endeavour in your publick Stations to promote the publick Happiness and Tranquility as much as is possible : But by no means upon any pretence whatsoever to disturb the publick Peace, or to be any way concerned with them that do ; by no means ever to engage in any Party or Faction, and least of all any Faction in Religion, which is grounded upon a State-point.

I am sorry the posture of things among us gives me occasion to mention this matter ; but it is too visible to what a height our animosities and discontents are grown ; and what the Consequences of them may be, unless there be a timely stop put to them, I tremble to think.

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With Mens differences as to their notions about the Politicks I am not concerned; let Men frame what *Hypotheses* they please about Government, though I do not like them, yet I do not think my self bound to preach against them. But when these Differences are come to that pass, that they threaten both the Civil and Ecclesiastical Peace; there I think no Minister should be silent.

Church-divisions God knows we have, and have always had too many, but it is very grievous that those who have always declared themselves the Friends of our Church, and Enemies to Schism, should at this time of Day set a helping hand to promote a Separation.

And yet it seems to this height are our Differences come. Some People among us that formerly were very zealous for the Established Worship of the Church, are now all of a sudden so distasted with it, that they make a Scruple of being present at our Service. Nay, some have proceeded so far as to declare, I know not upon what grounds, open War against us, and set up *Separate Congregations* in opposition to the *Publick*.

What is the meaning of this? Hath *Schism* and *Separation* from the established Worship, which heretofore was branded as so heinous a Sin (and deservedly too,) so changed its
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nature all of a sudden, that it is become not only innocent but a Duty?

Have we not the same Government both in Church and State that we formerly had? Have we not the same Articles and Doctrines of Religion publicly owned and professed and taught, without the least alteration? Have we not the same Liturgy, the same Offices and Prayers used every Day that have always been? What is there then to ground a Separation upon?

Yes, *But the Names in the Prayers are changed, and we cannot Pray for those that are now in Authority, as we could for those that were heretofore.*

But how unreasonable is this, when St. Paul has bid us to put up *Prayers and Supplications and Intercessions for all Men, especially for Kings, and all that are in Authority.* Doth he make any Restriction, any Distinction what *Kings, or what Persons in Authority* we are to pray for, and what not? Doth he not expressly say, we must pray for *all Men, and for all that are in Authority?* And doth not the Reason of this Exhortation imply as much, if his Words did not? Namely, *that we may lead quiet and peaceable Lives, in all Godliness and Honesty.*

But I pray consider what this Doctrine leads to. If this Principle be admitted to be good Divinity, then farwell all the Obligations to Ecclesiastical Communion among Christians.

stians. For what Government is there in the World that will not meet with such Subjects are not satisfied with it? And if that dissatisfaction be a just reason to break Communion with the Established Church, what Ligaments have we to tie Christians together? What will become of *holding the Unity of the Spirit, in the Bond of Peace*? What is the consequence of this, but endless Schisms and Separations?

But further, I wish these Persons would consider what an unaccountable Humour it is to make a Rent and Schism in the Church, upon a meer point of State.

Great Revolutions have happened in all Ages and in all Countries, and we have frequent instances of them in story. But I believe it will not be easily found that ever any Christians separated from the Church upon account of them. Still they kept unanimously to their Doctrine and their Worship, and never concerned themselves farther in the Turns of State (how great soever they were) than peaceably to submit to the Powers in being, and heartily to pray to God so to prosper their Government, and direct all their Affairs, that all their Subjects *might lead quiet and peaceable lives under them in all Godliness and Honesty*. But when in a Revolution, a Prince was advanced to the Throne, that they looked upon to be a good Man, and an Encourager of the True Re-

Religion; in that case they did not only readily submit to him, but acknowledged it as the great Blessing of God to them, that he had raised up such a Man to rule over them. This was the Notion, and this was the Practice of the Primitive Christians as to this matter, I may indeed say of the Christians in all Ages. And whatever you may have heard to the contrary, I doubt not to say that this is the very Doctrine of the Church of *England*.

Let me therefore exhort all of you to be followers of Peace; to promote publick Unity and Concord as much as is possible; to study to be quiet, and mind your own business; to be more concerned for your Country and Nation than the Interest of any single Man in it; heartily to submit to the Government; and not only so, but to thank God for the Blessings you enjoy under it, and most earnestly to pray for the Continuance of them: Lastly, Never to espouse any Party or Faction against the Government, nor ever to be driven away from the Communion of the Church, of which you have always professed your selves Members, by any of the pretences which some warm Men may suggest to you. This I dare venture to say, how uneasy soever some of you now may be in joining with our Prayers, you will at last be ten times more uneasy in separating from us. For Faction has no bounds, and

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God knows whither it will lead a Man at last. Were there nothing else but the Heat and Turbulency, the Passion and Peevishness, the bitter Zeal and Uncharitableness that the being of a Party doth naturally ingage Men in: I say, were there nothing else but this, no Man that consults the Peace of his own mind, would for any Consideration leave the publick Communion and espouse the Cause of a separate Interest. But there are worse Consequences than these, and I pray God we may never feel them.

And now I have done with my Exhortation. And I have spoke my Thoughts very freely to you. And I hope you will receive what I have said with the same kindness that I meant it. And truly I have no Reason to doubt of it, after so long an Experience as I have had of your Civility and Candor. Indeed during all the time I have been among you (which hath been now near sixteen Years) I have been so kindly treated by you, and have received so many Testimonies of your Good-will, that I cannot but take this Opportunity of publicly acknowledging my Obligations to you, and returning you my Solemn Thanks for them.

I cannot indeed say that I have done my Duty as I ought, and I heartily beg of God to forgive all my Defects. But I have this Satisfaction, that I have sincerely endeavour-
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red in all my Preaching, to instruct you in the true Doctrine of the Gospel, and to teach you the right way that leads to Salvation. And I am so certain, that I have not been mistaken my self, nor mis-led you in that matter; That I dare with Confidence address my self to you in some of the words of the Apostle, which do immediately follow after my Text: *Viz. Those things which you have learned and received and heard from me, do; and the God of Peace shall be with you.*

I shall ever bless God for that Providence of his which placed me among you; and as I shall always and do earnestly desire all your Prayers for me; so I shall always heartily pray for you; that God would guide and prosper you, that his good Providence would always watch over you for good; that he would bestow upon you and your Children after you all sorts of Blessings needful and convenient for you; and especially that he would deliver you from every evil work, and preserve you to his Heavenly Kingdom. This God of his infinite Mercy grant, &c.

THE HISTORY OF THE
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LORD OF THE
TREASURY
OF THE
COMMONS
OF GREAT
BRITAIN
AND
IRELAND
IN THE
SEVENTEENTH
CENTURY
BY
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SERMON X.

Preached before the
Lords Spiritual and Temporal

IN THE

Abbey-Church at Westminster,

On the 5th of *November*, 1691.

Rom. x. 2.

*For I bear them record that they have
a zeal of God, but not according to
knowledge.*

THese are St. Paul's words, and he spoke them of the *Jews*, those unbelieving *Jews* that were so tenacious of the Traditions of their Fathers, and so utterly averse to any Reformation of Religion: That though it appeared by undeniable evidence that Christ Jesus was by God sent in-

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to the World for that purpose; yet, did they to the last stand out in their opposition of him and his Gospel, even to the final rejection of their Nation.

To these People doth St. Paul in this Chapter express a great Compassion, heartily wishing and praying for their Conversion. Brethren (saith he in the first verse) *my hearty desire and prayer to God for Israel is, that they may be saved.* That is, that they may come to the knowledge of the Truth in Christ Jesus, and by that means obtain everlasting Salvation. And one reason why he was thus concerned for them, he gives in the words following, which are the words I have read unto you. *For I bear them Record (saith he) that they have a Zeal of God, but not according to knowledge.* It was a great motive to him to be concerned for their happiness, that they were Zealous for Religion; though he knew at the same time, that the Religion they were then so Zealous of, was not the right Religion; nor did the Zeal they shewed for it, proceed from right Principles.

According to the account I have now given of this Passage, Three things we may take notice of from it, viz.

- I. The Apostles approving and tacitly commending that Zeal which his Countrymen expressed for Religion.

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II. His meek and charitable behaviour towards them, even when their *Zeal* for Religion was very faulty and blameable.

III. His discovery of the faultiness of their *Zeal*, which lay in this, *that it was not according to knowledge.*

These *Three* things I shall take for the Heads of my following Discourse upon this Text, and shall afterwards make such Application of it, as the Business of this Day calls for.

I. *First*, I desire it may be observed, That *Zeal of God* in general, that is, a hearty and passionate concernment for Religion, *The Apostle here finds no fault with*: On the contrary, he approves it as a commendable thing. For you see he represents it, as a piece of *virtue* in his Country-men, and speaks it to their commendation, that they had a *zeal of God*, *I bear them record* (saith he) *that they have a zeal of God.* As much as to say, that he owned, they had that good quality, and they were to be commended for it; and for that reason he both wisheth them well, and affectionately prayeth for them.

That which I would from hence take occasion to put you in mind of is this: That *Indifference and Unconcernedness* for Religion is not to have a place among any ones Virtues and good Qualities; it is rather a very great fault;

howsoever it may sometimes pass for an instance of Wisdom and Prudence.

If indeed Men had no *Passions*, or had so mortified their *Passions*, that they were rarely earnest or zealous about any thing; their unconcernedness for Religion and the things of God might be the less reproveable. But when *Zeal* and *Passion* is more or less wrought in every Man's temper, and the calmest Men may be observed on sundry occasions not to be without it; it is an inexcusable fault to have no *Passion*, no *Zeal* for God and his Cause.

How can a Man answer it to his own Conscience, to be heartily angry when an affront in word or deed is done to himself; and yet to be altogether insensible, when God is affronted in his Presence? To make a mighty bustle, when his own *Right* and *Property* is at stake, though in never so small a matter; and yet to shew no concernment for the *Rights* and the *Honour* of that God who made him, and by whose favour alone it is that he can call any thing his own that he hath?

O! What a World of Good might we all do, if we had a true *Zeal of God*? How many Occasions and Opportunities are there put into our Hands every Day (in what condition or circumstances soever we are) which if we were acted by this principle, would render us great Benefactors to Mankind, by

discouraging Vice and Impiety, and promoting Virtue and Goodness in the World?

But perhaps I have set this business of *Zeal for God* too high: Because none are capable of being thus *Zealous*, but those that have attained to a great degree of Virtue and Piety, which we cannot suppose of all, nor the most. But however, it will be a shame to all of us, if we do not come to such a pitch of *Zeal* which the unbelieving *Jews* are here commended for. *I bear them record*, saith *St. Paul*, *that they have a zeal of God*. What was this *Zeal* of theirs? Why, as I told you, (and as it plainly appears from the whole Chapter) it was an earnest and passionate concernment for the *Religion* of their Country. Sure all Men among us both good and bad may come up to this degree of *Zeal for God*, and it is a reproach to us if we do not. Especially considering that their Religion at that time, was not *God's Religion*, but *Ours* is.

Indeed the Publick profession of Religion in the right way, is as much every Man's *Interest*, and ought to be as much every Man's *Care*, as any the dearest thing he hath in this World. Nay, to all Men that believe they have Souls to save, it is more valuable than any other Worldly privilege. It concerns us all therefore to be *Zealous* in that matter. The Duty we owe to *God*, to our *Country*, and to *our Selves*, doth require it. In vain it is
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to be busie about other things, and to neglect this. A Man will have but small comfort when he comes to die, to reflect that he has been *Zealous* of the *Privileges* and *Property*, and *Rights* of his Country-men; but it was indifferent to him, how the *Service* of *God* and the *Affairs* of *Religion* were managed.

II. The *Second* thing we observe from this Passage, is, *The Apostle's carriage to the Unbelieving Israelites, who though they were zealous for God, yet were in a great mistake as to their Notions of the true Religion.* He doth not bitterly censure them. He is not fierce nor furious against them. He doth not excite any person to use force or violence to them. But he rather pities them. He makes their *Zeal* that they had of *God*, an Inducement the more heartily to pray for them, that *God* would direct them in the right way that leads to *Salvation*. Though he is far from approving their blind *Zeal*, in so obstinately opposing the *Righteousness* of *God*, that is, that Method which *God* hath prescribed, for the attaining of *Righteousness* by the Faith of *Jesus Christ*; and setting up a *Righteousness* of their own, which consisted chiefly in observing the *Ceremonials* of *Moses* his Law and the *Traditions* of their *Fathers*, as it follows in the next Verse after my Text: Yet he thinks them the more pitiable and the more excusable, in that this their Opposition

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proceeded from their *Zeal of God*, though it was mis-informed irregular *Zeal*.

The practice and carriage of the Apostle towards these *Ignorant Zealots*, ought to be a Rule for us to walk by in the like Cases. If Men be of a different way from us, as to *Religion*; if they hold other *Opinions*, or though they be of another *Communion* from us; and though too we are sure they are mistaken: Nay, and dangerously mistaken too; yet if they have a *Zeal of God*, if they be serious and sincere in their way; if their Errors in Religion be the pure results of a mis-informed Conscience: Let us, as the Apostle here did, take occasion from hence to pity them, and to put up hearty Prayers to God for them; and to endeavour all we can by gentle methods, to reduce them to the right way: But by no means to express contempt or hatred of them, or to treat them with Violence and Outrage. So far as their *Zeal* is for God, let us so far shew *Tenderness* and *Compassion* to them; and if their *Zeal* be in such instances, as are really commendable, let us in such instances not only bear with them, but propose them for our Examples. This, I say, was the Apostle's practice, and I think it is so agreeable to the *Spirit* and *Temper* of our great Lord and Master *Christ*, that it will become us in like cases to act accordingly.

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But then, after I have said this, These *two* things are always to be remembred.

First, That our Tenderneſs to miſtaken *Zealots*, muſt always be ſo managed, as that the true *Religion*, or the *Publick Peace* ſuffer no dammage thereby. And therefore how kindly and compaſſionately ſoever, we, as private Chriſtians, are to treat thoſe that differ from us, and purſue a wrong way out of Conſcience: Yet this doth not hinder, but that both wholeſome *Laws* may be made for the reſtraining the exorbitances of miſtaken *Zeal*; and when thoſe *Laws* are made, that they may be put in execution.

The Conſideration of *Law-givers* and *Magiſtrates*, is different from that of *private* Chriſtians. Their buſineſs is to ſee, *Nequid detrimenti reſpublica capiat*, that the *Government* be ſecured, that the common *peace* be kept, that the *Laws* of God be obſerved, that God's *Religion* as it is delivered by *Jeſus Chriſt* be preſerved ſincere and undefiled, and that the ſolemn *Worſhip* of God be *purely* and *decently* performed. And therefore there is no doubt, but that in all theſe matters the *Government* may make Fences and Securities againſt the Inſults of intemperate *Zealots*, and when theſe Fences are made, it ſhould be at their Peril if they tranſgreſſed them, ſuppoſing Magiſtrates did their Duty. And all this we ſay is very conſiſtent with that Tenderneſs and Char-
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ty that all Christians, and even Magistrates themselves in their private Capacity, do owe to mis-perswaded erroneous Consciences.

And then *Secondly*, it is to be remembered that that Kindness and Tenderneſs to mistaken Zealots, which we are ſpeaking of from the Text, is not to be expreſſed to all alike; but to ſome more, to ſome leſs, to ſome perhaps in no degree at all; according as the nature and quality of their Errors are, and according as the Men that are guilty of them, may more, or leſs, or not at all, be thought to have a real *Zeal of God*, and to act out of Principles of Conſcience. Thus for inſtance;

In the Firſt place, Thoſe that ſet up for Patrons of *Atheiſm* or *Epicuriſm*; that make it their buſineſs in their Converſation to expoſe *all* Religion, and to bring it into contempt; that ridicule the Profeſſors of it as a company of eaſie credulous Men; that make no Conſcience of Blaſpheming God and all things Sacred, as occaſion is given them: Why, theſe Men may have *Zeal* enough for their Opinions, and we find that they often have a great deal too much; But are ſuch to be treated with that ſort of Tenderneſs and Compaſſion that we are now ſpeaking of? No, by no means; For they are quite out of the bounds of my Text, They *have a Zeal* indeed, but it is not a *Zeal for God*, but for the *Devil* and the
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Interests of his Kingdom. And if one were to measure the greatness of Crimes by the mischief they do to humane Society; I should think that this sort of People were not to expect so much favour and respect from Mankind, as some other Malefactors that yet by our Laws are to pay for their offences at no less a rate than their Lives.

Again, Secondly, If there be any Men that under a pretence of *Religion* do teach or encourage or promote any sort of *Vice* or *Immorality*; or whose Principles do necessarily lead to debauch Mens Manners in the plain matters of *Sobriety, Chastity, Truth* or *Justice*, and the like; such kind of People are by no means Objects of that *Tendernefs* and *Compassion* that we are now speaking of: For the Laws of Nature as to moral *Virtue* and *Vice* are so plainly writ in every Man's Heart, that he must be supposed to be an *Ill* Man that can easily entertain any Principle (let it come never so much recommended under the Name of Religion) that contradicts them. And whatever allowance may in charity be made for a Man's *mistakes*, there is no reason that much should be made for his *Wickedness*.

Again, Thirdly, If there be any Men that whilst they express a great Zeal for the *Purity* of Religion, and exclaim against the *Corruptions* of it (as they term them) which are introduced into the Publick Establishment,
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and turn every stone to have all things settled in another Method; yet all this while God and their own Hearts know that all this Concernment and *Zeal* of theirs for *Religion*, though it make a great show, is only pretended; and that there is another thing that lies at the bottom, that is to say, *Worldly Interest* and *Dominion* and *Power*, which they hope to compass by such a Regulation of Matters as they desire: I say, if there be any such Men, they are likewise no way concerned in that Compassion my Text speaks of. For though they may be very *Zealous*, yet it is a *Zeal* for their own secular *advantages* that acts them, and not a *Zeal of God*. If such Men could be known; instead of being kindly and charitably thought of for their *Zeal* in *Religion*; the Virtuous part of Mankind would look upon them as the worst of Hypocrites. But since God only knows the Hearts of Men; all such Pretenders to *Zeal* for *Religion*, must, till we know them also, be treated according to the Merits of the cause they pretend to be *Zealous* for.

But then Fourthly and Lastly, All that I have now said is with respect to those that are out of the limits of my Text, such as have no *Zeal of God*, though some of them may pretend it: But then, as for those that really act out of Principles of Conscience, and have a real *Zeal of God*, though in a
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wrong way; These are true Objects of our Tenderness and Compassion, though yet in different degrees. For according as their *Principles* and *Practices* do more or less injure our common *Christianity*, or are more or less dangerous to our *Government* and *Constitution*; in the same proportion, the greater or less Tenderness and Indulgence is to be expressed towards them. But most of what concerns this matter being already settled by Law, I will not be so bold as to meddle in it, and therefore I proceed to the *Third Head* of my Discourse.

III. The *Third* thing I told you we might observe from this Text was this, *The Apostle's tacit Reprehension of the Jewish Zeal upon this account, that it was not according to Knowledge.*

The Use I make of this is, that from hence we may be able to gather to our selves a true Rule for the governing our *Zeal* in matters of Religion, and likewise for the judging in others what *Zeal* is commendable, and what is not.

For be our *Zeal of God* never so great, yet if it be not a *zeal according to Knowledge*, it is not the right Christian *Zeal*. And though we see others never so fervent and vehement in pursuing a Religious Cause, and that too out of Conscience; yet if this *Zeal* of theirs be not *according to knowledge*, it is a *Zeal* that

that justly deserves to be reprov'd. And though both we and they may for our sincerity in God's Cause, expect some Allowances, both from God and Man, yet neither they nor we can justifie it, either to God or Man, that we are thus foolishly and ignorantly Zealous.

I wish this mark of right Zeal, that it ought to be *according to knowledge*, were more considered. For it seems not often to be thought on by those that are most *zealous* in their way, of what perswasion soever they be. This same business of *Knowledge*, is a thing that is most commonly forgot to be taken in as an ingredient or Companion of *Zeal*, in most sort of Professors. For as the World goes, those Men are generally found to be the greatest *Zealots*, who are most notoriously *Ignorant*. Whereas true Zeal should not only proceed from true Knowledge, but should also be always accompanied with it, and governed by it.

But what is it to *have a Zeal according to Knowledge*? What doth this Character of justifiable right Zeal contain in it? I answer, it must at least contain in it these *five* following things.

First, To *have a Zeal according to Knowledge*, doth import, that we be not mistaken, as to the *matter* of our Zeal; that it be a *good Cause*, that we are *zealous* about. And since it is *Zeal for God* that we are here speaking

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ing of, it must be something wherein our *Duty* is concerned, that must be the object of our *Zeal*.

So that a right *Zeal for God* implies, that we do so well inform our selves of the Nature of our Religion, as not to pretend a Religious *Zeal* for any thing that is not a part of our Religion: If our *Zeal for God* be as it should be, it must certainly express it self in matters that are good; about such Objects as God hath made to be our *Duty*. *It is good* (saith St. Paul) *to be always zealously affected in a good matter*. But if we mistake in our *Cause*, if we take that for good, which is evil, or that for evil which is good, here our *Zeal* is not according to *Knowledge*.

Secondly, as the *Object* of our *Zeal* must be according to *Knowledge*, so also the *Principle* from whence our *Zeal* proceeds, must be according to *Knowledge* also. That is to say, We must have solid and rational grounds to proceed upon in our concernment for any thing; such as will not only satisfy our selves, but all others that are unbiassed: In a word, such as we can justify to all the World.

If it be every Man's *Duty* (as St. Peter tells us it is) *to be ready to give an Answer to every one that asketh him a reason or of the Hope that is in him*: Then I am sure, it is much more every Man's *Duty* to be able to give a reason of the *Zeal* that is in him. Because

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this business of a Man's *Zeal* doth more affect the Publick, and is of greater Concernment to it, than what a Man's private *Faith* or *Hope* is.

But yet how little is this considered by many *zealous* Men among us? Some are *zealous* for a point to serve an *Interest* or a *Faction*. But this is not to be owned as the ground and reason of *Zeal*, for indeed if it should, it would not be allowed of. Others are *zealous* for no other reason but because they find their *Teachers*, or those they most converse with, are so. They follow the common *Cry*, and examine no more of the matter. Others indeed have a Principle of *Zeal* beyond all this. For they are *moved* from within, to stand up for this or the other Cause; they have *Impulses* upon their minds which they cannot resist: But that in truth is no more a justifiable ground of any Man's *Zeal*, than either of the former. For if these *Motions* and *Impulses* that they speak of be from God; there will certainly be conveyed along with them, such *Reasons* and *Arguments* for the thing that they are to be *zealous* about, as will, if they be declared, satisfy and convince all other reasonable Men, as well as themselves. For it is a ridiculous thing to imagine, that God at this day doth move or impel Men in any other way than what is agreeable to the Reason of Mankind, and the Rule of his holy Word. And

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if the Man's *Zeal* can be justified by either of these, there is no need of vouching *Inspirations* for it.

Thirdly, As the *Zeal* which is according to knowledge hath a good *matter* for its *object*, and proceeds from a right *Principle* : So it is also *regular* as to the *Measures* of it. He that hath it is careful that it doth not exceed its due Bounds, as the *Ignorant Zeal* often doth ; but he distinguisheth between the several objects he is *zealous* for, and allows every one of them, just so great a Concernment as the thing is worth, and no more. If the thing be but a *small matter* he is but in a *small measure* concerned for it. If it be of greater moment, he believes he may be allowed to be the more earnest about it. But he looks upon it as a rash and foolish thing, and an effect of great ignorance or weakness, to be hot and eager for all things alike. We should account him not many degrees removed from a *Child* or an *Ideot*, that upon the cut of a Finger should as passionately complain and cry out for help, as if he had broken a Limb. Why just the same Folly and Chidishness it is, to make a mighty bustle about small matters which are of no consequence, in which neither *Religion* nor the *Publick Peace*, are much concerned ; as if indeed our Lives and Souls were in danger. It therefore becomes all prudent and sober Men to take care, that their *Zeal* do not spend

spend it self in *litt'e* things ; that they be not too passionate and earnest, and vehement for things that are not worth much contending for. If we lay a greater weight upon a Cause than it will bear, and shew as much warmth and passion for small matters, as if the *Fundamentals* of our *Faith* were at stake, we are *zealous* indeed, but not *according to Knowledge*.

Fourthly, The *Zeal* that is *according to knowledge*, is always attended with hearty *Charity*. It is not that *bitter Zeal* which the Apostle speaks of, which is accompanied with *Hatred* and *Envy*, and *perverse Disputings* : But it is kind, and sociable, and meek, even to *Gainstayers*. It is that *Wisdom which is from above, that is first pure, then peaceable, gentle and easie to be intreated*. It is a *Zeal* that loves *God* and his *Truth* heartily, and would do all that is possible to bring *Honour* and *Advancement* to them : But at the same time it loveth all *Men*. And therefore in all things where it expresses it self, it purely consults the *Merits* of the *Cause* before it, but lets the *Persons* of *Men* alone. It is a certain Argument of an *Ignorant* and *ungoverned Zeal*, when a Man leaves his Cause and his Concernment for *God's Glory*, and turns his Heat upon those that he has to deal with ; when he is peevish and angry with *Men* that differ from him : When he is not contented to oppose

Arguments to Arguments, and to endeavour to gain his point by calm Reasoning; but he flies out into Rage and Fury; and when he is once transporred herewith, he cares not what undecent bitter Reflections he makes upon all those that have the Fortune to be of a different side. But in these Cases Men would do well to remember, that the *Wrath of Man worketh not the Righteousness of God*, as the Apostle expresses it. All this kind of behaviour favours of the Wisdom of this World, which is *Earthly, and Sensual, and Devilish*.

Fifthly, and lastly, Another inseparable Property of *Zeal according to Knowledge* is, That it must pursue lawful *Ends* by lawful *Means*; must never do an *Ill* thing for the carrying the *best Cause*. This St. Paul hath laid down, as a Rule, to be eternally observed among Christians, when in the *third* of the *Romans*, he declares, that *their damnation is just, who say, Let us do evil that good may come*. Be therefore our Point never so good or never so weighty, yet if we use any dishonest, unlawful Arts, for the gaining of it; that is to say, If we do any thing which is either in it self Evil, and appears to be so by the natural Notices of Mankind, or which the Laws of our Holy Religion do forbid: I say in all such Instances we are Transgressors. And though our *Cause* be very good, and our *Ends* very allowable; yet since the

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Means by which we would accomplish those *Ends* are unwarrantable, the whole *Action*, though proceeding from never so much *Zeal* for God, is very *Bad*. For true *Zeal* as it always supposeth a right Information of Judgment, as to the matter of it, so likewise it supposeth, that a Man should act in honest ways, and endeavour to attain his ends by lawful means.

And thus have I laid before you the Properties and Characters of that *Zeal* which is according to knowledge, which was the third and last thing I proposed upon this Text; and I pray God we may always remember them whenever we have occasion to express a *Zeal* for any thing, especially in matters of Religion. All that remains now is, to make some brief Application of my Text, with reference to the business of the Day.

These words, as I told you, were spoke of the Jews. But the Character here given of them doth so well fit a sort of Men, whose fiery *Zeal* for God and their Religion, gave occasion to the Solemnity of this Day; that it looks as if it were made for them. It is the *Bigots* of the Church of Rome that I mean; to whom we must do the same right that St. Paul here did his Country-men, We must bear them Record, that they have a *Zeal* of God, but not according to Knowledge.

Zealous they are sufficiently, as the *Jews* were, no body doubts of it. But as for their *Zeals being according to knowledge*, there is great reason to doubt, they are as faulty in that point, as *St. Paul's Countrymen* were. Indeed if you were to draw the comparison between the *Jewish* and *Popish Zealots*, as to all the several particulars that our *Saviour* and *St. Paul* take notice of as Instances of *blind Zeal* in the former: You would find in all those particulars both their *Zeals* to be much of a piece, not only as to the *Fervour*, but as the *Blindness* of them.

Was it an instance of *Ignorant Zeal* in the *Jews* that they set up their *Traditions* to the disparagement of the *Law of God*? I pray, who are those that disparage the Holy *Scriptures*, by setting their *Traditions* upon an equal foot with them?

Were the *Jews* to be blamed for that they were so zealous for their old Religion, as to oppose that *Reformation* of it, which our Lord *Jesus* endeavoured to introduce among them, because they thought it was an *Innovation*? I pray, who are those, who upon that very ground oppose all *Reformation* at this Day, though yet the wisest and best Men among themselves are sufficiently sensible, that there are great Corruptions, both in their *Doctrine* and *Worship*?

Was it a fault in the *Jewish Zeal* that it placed Religion too much in *Ceremonies* and
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Formalities, in washing Cups and Platters, in tithing Mint and Cummin, and the like, to the neglect of the weightier matters of the Law, Justice, and Mercy, and Faith ? I pray, wherein is Image-worship, Invocation of Saints, Penances, Pilgrimages, the use of Reliques, Holy Water, &c. I say wherein are these things better than those ? And yet we know who they are that lay so great a stress upon these and such other things, that it may be truly said, a great part of their Religion is made up of them.

It would not be difficult to run the parallel between the *Zeals* of the two *Religions*, through several more Instances ; But it is an unpleasant Argument, and therefore I will pursue it no farther.

Only one instance more of the Jewish Zeal I must not pass by, because it comes up so fully to the business of this Day.

So *zealous* were they for their *Religion*, that they did not care what sort of means they made use of for the promoting of it, were they never so wicked and unnatural. Our Saviour they hunted to Death with false Witnesses ; Stephen they stoned out of pure zeal in a popular tumult. Forty of them solemnly bound themselves under a Curse, that they would neither eat nor drink till they had killed St. Paul. But all this, and a great deal more our Saviour had foretold they would do, when he told his Apostles, that
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the time would come, when whosoever killed them should think that he did God good service. A Blessed way of doing God service this is, to act such wicked inhumane things as these! But such inhumane things as these doth a Blind Zeal for Religion sometimes put Men upon. And that it doth so, we cannot have a greater proof (except what I have already mentioned) than the practices of the zealous Men of the Church of Rome.

How many unlawful Arts have they used to subject all the Christian World to their Lord and Master? How many *Forgeries* for this purpose have they been the Authors of, and maintained them afterwards? How many disturbances have they given to the Peace of *Christendom*, in the most unjust and unnatural ways for the Advancement of the *Papal Cause*? It was out of *Zeal* for God's Service and the Interest of Holy Church, that so many Princes have been Excommunicated and Deposed; that so many Tumults and Rebellions have been raised; that so many *Crusados*, for the extirpating *Hereticks*, have been sent out. By which, and such like means, it may justly be computed, that as much *Christian Blood* has been shed for the establishing *Popery*, as it now stands, nay, and a great deal more, than ever was during all the times of the *Heathen* Persecutions for the supporting of *Paganism*.

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But if there were no other instance extant in the World to shew what is to be expected from a *blind Zeal*, especially a *blind Popish Zeal* for Religion, that instance which the deliverance of this Day doth give us occasion to mention, would be alone sufficient to inform us. When for no other end, but for the Advancement of *Popery*, and the rooting out that Pestilent *Herésie* of the *Reformation*, which infested these Northern Climates, a Company of *Popish Zealots* entred upon the most Barbarous and Inhumane Project that ever was undertaken by Men; even neither better nor worse, than the destroying the *King* and *Parliament* at one blow; and had put all things in such a readiness in order thereunto, that they certainly had effected it, as on this Day, had not their Conspiracy been detected in a wonderful manner.

But thanks be to God, their designs then and ever since, have been defeated, and some of them even miraculously; and we trust in the Mercies of God that they will ever be so.

God hath been wonderfully Gracious to us in the Preservation of our *Church* and *Religion* from *Popish* attempts to destroy it, ever since it was settled among us.

How many Plots and Conspiracies were laid in the time of the Glorious Q. *Elizabeth*, to put an end to her Life, and with it, to our reformed establishment?

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What a dreadful one was this of the *Gunpowder Treason*, in the Reign of her Successor?

How many Dangers have threatned us since that time from that quarter?

What a horrible storm but of late did we apprehend, and justly enough too, was impending over us?

And yet blessed be God (who hath never failed to raise up Deliverers to his People in the day of their Distress) that storm is blown over. And we are here not only in Peace and Quietness, in the full possession of our Native *Rights* and *Liberties*, and in the Enjoyment of the Free Exercise of our *Religion* (which is one of the most desirable things in the World.) But such is the deliverance that God hath wrought for us, that we also seem to have a fair prospect of the Continuance of these Blessings among us: and according to Humane Estimate, to be in a good measure out of the danger of our old Inveterate Enemy, *Popery* I mean, which one would think had now made its last effort among us.

Is not this now a great Blessing? And must not all sincere Protestants (of what persuasions soever they be in other respects) necessarily believe so? Certainly they must, if they think it a Blessing to be *delivered out of the hands of our Enemies*, and to be in a Condition to *serve God without fear*.

Let us all therefore own it as such to God Almighty; let us thankfully remember all his

his past Deliverances from *Popery*, and especially, let us never forget those of this Day ; neither the *former*, nor this *late* one.

We have reason to believe, that God hath a tender Care of his *Church* and *Religion* in these Kingdoms, not only because he hath so many times so signally and wonderfully appeared for the preservation of it: But more especially, because we know, and are convinced, that our Religion is according to his Mind and Will ; being no other than that which his Son Jesus Christ taught unto the World ; that is to say, no other than that which is in the *Bible*, which is our only *Rule* of *Faith*.

It infinitely concerns us all therefore so to behave our selves, as to shew, that we are neither *unthankful* for God's past Mercies, nor *unqualified* for his future Protection.

And in order to that, I know no other way but this, that we all firmly adhere to the *Principles* of our *Religion*; and that in our *Practices* we conform our selves to those Principles. That is to say,

In the first place, That we sincerely love, and fear God, and have a hearty sense of his Presence, and Goodness, and Providence, continually abiding in our Minds. That we trust in him, depend upon him, and acknowledge him in all our ways : That we be careful of his Worship and Service, paying him the constant Tribute of our Prayers, and Prai-

Praises and Thanksgiving, both in Publick and Private.

And then secondly, that we be pure and unblameable in our Lives ; avoiding the *Pollutions that are in the World through Lust* ? and excercising Chastity, and Modesty, Meekness and Humility, Temperance and Sobriety, amidst the sundry Temptations we have to conflict with.

And thirdly, that we have always a fervent Charity to one another, *that we Love as Brethren* ; endeavouring to do all the good we can, but doing harm to none. Using Truth and Justice, and a good Conscience in all our dealings with Mankind. *Living peaceably, if it be possible, with all Men.* And not only so, but in our several Places and Stations, promoting Peace, and Unity and Concord among Christians, and contributing what we can to the healing the said Breaches and Divisions of our Nation.

And then lastly, that we pay all Submission and Duty and Obedience to the King and Queen whom God hath set over us ; endeavouring in all the ways that are in our Power, to render their Government both as *easy* to themselves, and as *acceptable* to their Subjects, and as *formidable* to their Eneimes as is possible.

If all of us that call our selves *Protestants*, would charge our selves with the Practice of these things, how assured might we rest that

that God would bless us ; that he would continue his Protection of our Nation, our Church, our Religion, against all Enemies whatsoever, and that we might see our *Jerusalem* still more and more to flourish, and *Peace to be in all her Borders.*

May God Almighty pour upon us all, the Spirit of his Grace, and work all these great things in us, and for us : And in order hereunto, may he send down his Blessings upon the King and Queen, and so influence and direct all their Councils, both Publick and Private, that all their Subjects may be happy in their Government, and *lead peaceable and quiet lives under them in all Godliness and Honesty.* And after such a Happy and Peaceable Life here, may we all at last arrive to God's Eternal Kingdom and Glory, through the Merits of his dear Son, *To whom, &c.*

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1944

SERMON XI.

Preached before the

King and Queen

AT

WHITE-HALL,

ON CHRISTMAS-DAY, 1691.

Heb. ix. 26.

*Now once in the end of the World hath
he appeared to put away Sin by the
Sacrifice of himself.*

THis Text doth naturally suggest *Five*
things to be insisted on, most of
them proper for our Meditations on
this Day; which therefore I shall
make the Heads of my following Discourse.

B b

I. In

The Eleventh Sermon.

I. In general the *Appearance* of our Lord. *Now hath he appeared.*

II. The *Time* of that Appearance. *In the end of the World.*

III. The *End* and *Design* for which he appeared. *To put away Sin.*

IV. The *Means* by which he accomplished that End. *By the Sacrifice of himself.*

V. The Difference of *His* Sacrifice from the *Jewish* ones. His was but once performed; Theirs were every day repeated. If his Sacrifice had been like theirs; then (as you have it in the former part of the verse) *must he often have suffered since the Foundation of the World; But now once in the end of the World hath he appeared to put away Sin by the Sacrifice of himself.* This is the just Resolution of the Text into its several particulars, of each of which I shall discourse as briefly and practically as I can.

I. I begin with the first, The *Appearance* of our Lord in general. *Now hath he Appeared.*

Let us here consider, *first, Who* it was that appeared: And then, *How* he did appear.

The *Person* appearing we will consider both as to his *Nature*, and as to his *Office*.

He that appeared, as to his *Nature* was *God* and *Man*; both these *Natures* were united in him and made one *Person*. He was
God

God with us. So the Angel stiles him the first of St. Matthew.

He was the Word that was with God, and was God, and by whom all things were made. He was, I say, that, Word made Flesh and dwelling among us. So St. John stiles him in the first of his Gospel.

Lastly, He was God manifested in the Flesh, so St. Paul stiles him in the first Epistle to Timothy.

This was the Person that the Text saith, Now appeared, that is, the Son of God in Humane Nature. God of the substance of his Father begotten before all Worlds, and Man of the substance of his Mother born in the World. Perfect God, and Perfect Man, and yet but one Person. For as the Reasonable Soul and the Body make one Man, so here God and Man make one Christ. As our Creed expresses it.

And this leads me to his Office. This Divine Person God-Man, that the Text here saith appeared, was, by his Office, the Christ, the Messias, that is, that great Minister of God, that Anointed King and Priest and Prophet, which from the beginning of the World he promised to send down upon Earth for the salvation of Mankind. Who was believed in by the Patriarchs; Typified by the Law; Foretold by all the Prophets; Shadowed out in all the Oeconomy of the Jewish Nation; Expected by all the Israelites;

lites; And wished for by the best of the Heathen World.

This *Person* invested with this *Office* at last appeared; and in what manner, you all know from his Story in the Gospel.

He was by the Holy Spirit of God conceived in the Womb of a Virgin, as was foretold of him by the Prophets; of which an Angel of the highest Order in Heaven first brought the happy Tidings to the Virgin her self.

This Virgin, by as strange a Providence, when the time of her Delivery drew near, was brought from her own City and Habitation in *Galilee*, to *Bethlehem* a City of *Judah*, where she brought forth this illustrious Babe; And thereby fulfilled another Prophecy concerning him, namely, That he should be born in *Bethlehem*, which also the *Scribes* at that time acknowledged.

The Circumstances indeed of his Birth were far from any outward Pomp and Magnificence. The Virgin his Mother was poor and a Stranger; and ill befriended, that in the Confluence of People with which the City was then Crowded, she was able to procure no better a Lodging than the *Stable* of an *Inn*: So that a *Manger* was the place that first received the Lord of Glory. This Slur, this Affront God then thought fit to put upon all that external Splendour and Grandeur, which
usu-

usually doth so much dazle the Eyes of Mortal Men.

But God failed not to make abundant amends for the meanness of his Birth, by giving sundry other demonstrable Evidences of the Dignity of the Person that was then Born.

For the *Magi* from the East (*Princes* shall I call them, or *Philosophers*?) being conducted by a new Star, came and pay'd their Homage, and brought their Offerings to this King of the World in a *Manger*. And the Shepherds, that were watching their Flocks in the Fields by Night, were surprized with the Glory of the Lord shining round about them, and an Angel that thus spoke to them; *Fear not, for behold I bring you Tidings of great Joy which shall be to all People, for unto you is born this day in the City of David, a Saviour which is Christ the Lord. And this shall be a Sign unto you, ye shall find the Babe wrapped in swadling Cloaths lying in a Manger. And suddenly there was with the Angel a Multitude of the Heavenly Host, praising God, and saying; Glory to God in the Highest, on Earth Peace, Good Will towards Men.*

After this manner was the Appearance of our Saviour, and much after the same manner was his following Life. It was a Life of much Poverty and Meanness as to outward Circumstances; but it was a Life in every Period of it fraught with Wonders. Whether

+ ther we consider the admirable Goodness and Charmingness of his Temper ; or the exemplary Vertue and Piety that did shine out in all his Conversation ; Or the Divinity of his Sermons and Doctrines ; Or his prodigious inimitable Miracles ; Or the Attestations which were given to him from Heaven ; Or the usage he received from Men ; Or the Events which followed upon all these things in the World.

But it is his first *Appearance* in the *Flesh* that we are this day met together to Commemorate. And never had Mankind so Noble an Argument given them, to exercise their Thoughts and Meditations upon.

+ If we consider the *Quality* of the *Person* appearing, that he was no other than the Eternal Son of God : How ought we to be wrapt with Wonder and Astonishment at the Infiniteness of the Divine Condescension ? How ought we to be affected with Love and Thankfulness at such a never-to-be-parallelled instance of God's kindness to us, that he should *so love us as to send his only begotten Son into the World, that we might live through him.*

If we consider that this Son of God resolving to appear in the World, of all other ways chose to do it in our *Flesh*, and so united both the *Deity* and *Humanity* in one *Person* : O what a sense ought this to impress upon us of the Honour that is here done to
our

our Nature, and the Dignity it is advanced to? And how ought that sense, either to fright us, or to shame us from prostituting this our Nature to any vile unworthy Mixtures and Communications, which God did not disdain to take into so near a Relation to himself.

If we consider that this *God*, in humane *Flesh*, came as the *Messiah*, the Saviour of the World, so long before promised, and so long expected: How ought this to fill our hearts with Joy and Thankfulness? How should it move us to pour out our Souls in Benedictions to God for having thus *Visited and Redeemed his People*? And putting us into that dispensation which so many Holy Men, for so many Ages, wished to see, but did not see it; nay, and which the Angels themselves desired to look into; and which the *Jews* for rejecting, at the time it was published, are to this day a standing Monument of God's Displeasure and Vengeance?

If we consider the many Evidences, that this our Saviour gave at his Appearance, of his being the true *Christ*; How exactly in all the Circumstances of his *Nativity*, and all the Passages of his *Life*, he fulfilled the Prophecies which went before of him; and how convincing the Testimonies were, which God gave to the Truth of his Mission: How ought this Consideration to streng-

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then our Faith in this Christ? To make us constant to the Death in owning him for our Saviour, our *Messiah*, in Opposition to all the Pretences of the Jews, and Infidels, and Atheists, and Scepticks to the contrary.

Lastly, If we consider the mean Circumstances that this our *Christ* chose to appear in; so far below the Dignity of so great a Prince, that there is not the Poorest Beggar's Child among us, but generally finds better Accomodation when it comes into the World: O what a Check, what a Rebuke ought this to be to that Spirit of Ambition, and Pride, and Vain-glory that too often possesses us poor Mortals? How ought it to take off our Admiration, and lessen the too great esteem we are apt to have of all outward Pomp and Greatness? Nay, and to make us despise all the glittering Shews and Bravery of the World: Since God has given us so visible a demonstration, by the sending his own Son into it, how little a Value he sets upon these Things. But,

II. I proceed to the *Second* Point, which my Text leads me to speak to, and that is the *Time* of our Saviour's *Appearance* here mentioned, *Once hath he appeared in the end of the World.*

You see here that the time of his Appearance is said to be the *end of the World.* But how is that to be understood? If we take the
expres-

expression in the literal sense, and as we commonly use it; the thing is not true. For there have already pass'd full seventeen hundred Years since our Saviour's Appearance; and yet the End of the World is not come, nor do we know when it will.

But there will be no difficulty in this matter, if we carefully attend to the Phrase the Apostle here useth, and interpret it according to the Propriety of the Language in which it is delivered. The word in my Text is, *συντέλεια τῶν αἰώνων*, which every body, that is versed in the Style of the New Testament, knows may be better and more naturally rendred the *Consummation* or *Conclusion* of the *Ages*, than the *End* of the *World*.

For the Understanding this Phrase, we must have recourse to the known *Idiom* of the *Jews*, who used to speak of the several *Oeconomies* and *Dispensations*, under which the World successively had been, or was to be, as of so many *Ævres* or *Ages*. The last of which *Ages*, and the Accomplishment and Completion of all of them, they held to be the *Age* of the *Messiah*; beyond which they knew there was to be no other *Age* or *Oeconomy*. With reference to this way of speaking, the times of the Gospel-dispensation are frequently called in Scripture the *Last Times*, the *Last Days*, the *Fulness of the Times*, and in the Text, the *Consummation* or *Shutting up*

up of the *Ages*. The meaning of all which Phrases is no more than this. That the Times of the Gospel, that is, the Appearance and Revelation of our Saviour ; though God intended them from the beginning, yet should they be the last of all Times. There should be several Dispensations set on foot in the World before they came ; and when those times were fulfilled, when the Ends of those Dispensations were accomplished, then should our Saviour appear, and begin his Kingdom which should never be succeeded by any other.

This is the true meaning of Christ's appearing ἐν συντελείᾳ τῶν αἰώνων, as the Text expresseth it, that is, not (as we translate it) in the *end of the World*, but in the last of the *Ages*, or at the time when the *Ages* were fulfilled and accomplished.

Now what use are we to make of this Consideration, the Apostle himself doth fairly intimate to us in the beginning of this Epistle : God, saith he, *who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath made heir of all things, and by whom he made the Worlds.* And so he goes on to set forth the incomparable Dignity and Preheminence of this last Messenger of God, above that of either Angels or Men, by whom he had spoken to Mankind before.

But

But what is the inference he draws from all this? Why, That you may see in the beginning of the *second Chapter*. *We ought therefore (saith he) to give the more earnest heed to the things we have heard, (that is to say, the Doctrine of the Gospel) lest at any time we let them slip. For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great Salvation as was spoken to us by the Lord Jesus?*

The Apostle's Argument here proceeds on this manner. God's Revelation of his Will to Mankind, and the discovery of his Grace and Goodness was not all at once, but gradual and by parts.

He first spake to Mankind by the *Patriarchs* who were burning and shining Lights in their Generations.

He afterwards singles out the Nation of the *Jews* to be his peculiar People, and to them he gives a written Law which was delivered to them by *Angels in the hand of Moses their Mediator* (as the Apostle speaks in the *third of the Galatians*) which Law was a shadow or dark representation of the Good things which were afterwards to be revealed.

After this he sends *Prophets* in a continual Succession for several Ages, who do more clearly discover God's will to them; who call upon them to Holiness and Virtue; and
who

who speak in very plain Terms of that *Great Salvation*, which God should one day manifest to the World.

And last of all, as the Lord of the Vineyard in the Parable, dealt with his Husbandmen, who after he had sent Servants one after another, of different Qualities and Degrees, at last sent his own Son: So, at last, I say, did the great Lord of the World, *when the fulness of the time was come*, send his own Son to be his Ambassador to Mankind, his own Son, who was the *Brightness of his Glory, and the express Image of his Person*.

If now, as the Apostle here argues: If under the former Dispensations, when God only declared his Will by Angels or by Prophets, he was yet so severe that no Transgression or Disobedience escaped without a just Recompence of Vengeance; *How can we escape, if we neglect so great a Salvation*, as that was, which in these last days was *preached by Jesus Christ*? *How can we escape*, if these last and greatest Methods of God for our good, and in which all the Treasures of his Goodness are display'd; I say, if these have no effect upon us in order to the making us both Holy and Happy.

What Teachers, what Instructors can we further expect? What new Lights or Assurances do we yet wait for? Can any one think that God should set on foot some other new Dispensation for the bringing off those
wretched

wretched People upon whom this last could prevail nothing? Do we dream of another *Covenant*, or another *Mediator* between God and Man, besides *Christ Jesus*? Do we fantasie that God will send some other Embassador or Saviour into the World, after he hath sent his own Son? Or that the Son of God will come a *second* time in Humane Flesh, and again be crucified for us?

No certainly, God hath afforded the last and greatest means for Man's *Salvation*, and no other is ever to be expected. *Christ* hath once appeared in the end of the World to put away Sin by the Sacrifice of himself; and to those that believe in him, and love him, and obey him, will he appear the second time to their *Salvation*. But never will he appear again to make a new Reconciliation for those Men, that are not reconciled to God by his first Appearance. To such (as our Apostle speaks in the Tenth Chapter) *There remains no more Sacrifice for Sin, but a fearful expectation of Judgment and fiery Indignation to consume the Adversaries.*

III. The *Third* general Point I am to insist on from the Text, is the *End* of our Saviour's Appearance; and that is here said to be the putting away of Sin. *Once in the end of the World hath he appeared to put away Sin.*

This is that which the Scripture every where assigns as the Business and Design of Christ's

Christ's coming. To run over all the particular Texts would be tedious in so plain a Case. I shall therefore only name *one* or *two*.

This is the Account that St. John gives of his Appearance, 1 *Epist.* Chap. 3. *Ye know, saith he, that he was manifested to take away our Sins.*

And again, this is the account that the Angel gives to Joseph a little before his Birth, *Mat.* 1. 20. *Fear not, saith he, to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their sins.* He was called *Jesus* because he was designed by God to be our *Saviour*; for so much that word imports. And he is therefore our *Saviour*, because he *saves* his People from their *Sins*, which is in the words of the Text, *to put them away.*

But what is it to be *saved* from our *Sins*, or to *have* our *Sins* put away? Since the Salvation we have by Christ doth consist in this, it is fit we should a little more particularly insist on it. In Answer therefore to this Question, we say that *two* things are implied in Christ's putting away Sin.

First, His *saving* or delivering us from the *Guilt* of our *Sins*, and the *Punishment* due to them.

Secondly,

Secondly, His *saving* or delivering us from the *Power* and *Dominion* of them.

In these *two* things consists the *Salvation* obtained for us by *Jesus Christ*; and if either of them was wanting, or was not effected, he would not be a compleat *Saviour*.

First, *Christ* appeared to put away *Sin*, by delivering us from the *Guilt* and *Punishment* of it; that is to say, by procuring for us the *Pardon* and *Remission* of it.

This is the *Salvation* which *Zachary* in his Hymn foretels *John Baptist* should publish to the World, *Luke 1.* To give knowledge of *salvation* to his people for the *Remission* of their *sins*.

And this is that *Redemption* of *Christ* which *St. Paul* speaks of, *1. Coloss. 14.* In whom we have *redemption* through his blood, even the *forgiveness* of *sins*.

And lastly *St. Paul's* Sermon to the *Gentiles* is, Be it known unto you, *Men* and *Brethren*, that through this *Man Jesus Christ* is preached unto you the *forgiveness* of *sins*, and by him all that believe are justified from all things from which ye could not be justified by the *Law of Moses*, *Acts 13.* And therefore much less certainly by the *Law of Nature*.

The effect of these Texts is, That all Mankind are *Sinners*, are concluded under *Sin*, are become *Guilty* before *God*, as the *Apostle* speaks. The most innocent Person is not excepted. All without exception have by their

their Sins *fallen short of the Glory of God*. Means now for the freeing themselves from the *Guilt* of these Sins they have none, nor is it possible they should have, for that wholly depends upon the Pleasure of Him to whom they have rendred themselves obnoxious; and that is God, the Governour of the World. Here therefore appears the infinite Mercy of God, and the Kindness of our Saviour. The Eternal *Word* interposeth and offers himself to become *Man*, and in that Person to make Satisfaction for the Sins of the World. And God accepts the Terms. And hereupon a Covenant is made between God and Mankind; wherein God for his part, upon Account of this Mediation of Christ, promises Forgiveness of all Sins, to all true Penitents all the World over.

O joyful Tidings these! What Ease is here to wounded Consciencs? What Comfort to despairing Sinners? What Encouragement to all Men every where to repent?

If we consider Mankind in their pure *Naturals*, and as without Christ Jesus, this plainly was their Case. They did believe a Supreme God; and their Reason it is likely would tell them, that God was Good and Merciful. But yet this Reason could discover no more than God's *general* Goodness to them, that all along endeavour'd to please and approve themselves to Him. But as for his Willingness to pardon and forgive Sinners,

espe-

especially those that had offended him by very grievous Crimes, or lived in a long habitual course of Wickedness; this they could not conclude from their Reason: Nay, if they did reason as they justly might; they might rather be inclined to believe that he would not pardon such Criminals. For as their Reason told them, that God was *Good*: So the same Reason told them that he was *Just*, and had an infinite Regard to the Honour and Reputation of his *Laws*. Which Laws, their own Consciences told them, they had heinously transgressed; nor had they any thing wherewith to compensate or make satisfaction for the Transgression of them: And therefore what could they expect from so *Just* a God, but to undergo the punishment they had deserved?

This was a very uncomfortable Reasoning. And yet such a one it was, as there was no answer to be given to, in the State of *Nature*; and therefore in what a melancholy Condition were Mankind all the while? What encouragement had they seriously to set upon the Amendment of their wicked Lives? Or, if they did, what Fruit, what Comfort could they promise to themselves by such an amendment?

But Blessed be God that hath removed us out of these Uncertainties; Blessed be God that hath given us the greatest assurance that is possible, of his Love and Kindness to the

greatest of Sinners; and consequently laid the greatest Obligation upon all Mankind to turn from their evil Ways.

He hath sent his Son, his only Son into the World, on purpose to assure us of his good Will to us; to give a Demonstration of the unfeigned Love and Kindness that He bears to every Soul of the Sons of Adam; *that he would not have any of them perish, but that they should all come to the Knowledge of the Truth*, and be saved. This Son of His doth most Solemnly in the Name of his Father, proclaim Pardon and Remission of Sins to every one that should believe in Him. There is no Sinner excepted, even the *Oldest*, the *Greatest*, the most *Enormous* of Sinners, if they will come in, and submit to the Yoke of Jesus Christ, have his certain Promise that they shall be received.

And least any one should fear the Divine Justice, upon Account that there is no Satisfaction made to it for his Sins: Our Lord hath taken care to remove that Objection. For he by the unvaluable Merits of his Person, and the free unconstrained Offering up of Himself to an Ignominious Death upon the Cross, on the behalf of Mankind, hath made a full, compleat and entire Satisfaction to God's Justice for all the Sins of the World, from the beginning to the end thereof.

So that now every one hath free Access to God, and a Right to his Favour through the Blood of Jesus Christ. And though we have been never so bad, never so unworthy; yet if we have but the Hearts to forsake our Sins, and come to Jesus Christ, we shall as certainly obtain the Acceptance and the Love of our Heavenly Father, as if we had been Innocent and never sinned at all.

Nay, God is not only willing to receive us; but he earnestly begs and solicits us to take his Mercy. And so pleased he is at the Return of a Sinner, that our Saviour has told us *there is joy in Heaven* over such a one: Nay, *more joy among the Angels* over a sinner that repenteth; than over ninety nine just Persons that need no Repentance.

O how welcome ought this News to be to us! How transported should we be at the infinite Kindness of God manifested to us by our Saviour! O! praised be God for his astonishing Love: For ever adored be our Lord Jesus, that has made a Propitiation for us by his Blood. O let us for ever kiss and hug the precious unvaluable Scriptures of the New Testament, if there was nothing else in them but that faithful Saying, that Saying, worthy of all Men to be received, That Jesus Christ came into the World to save Sinners; to save you, and me, and all Sinners, even the greatest of Sinners.

O! who is there that is in his Wits, would chuse to be out of the Christian Dispensation; or be left to the Methods of *Nature* and *Philosophy* for the attaining their Happiness, as some loose People among us do sometimes talk! Were the natural Talents of Mankind exalted far above what they either are, or ever have been; yet I would value that one Saying, *That Jesus Christ came into the World to save Sinners*, more than all the Notions and Speculations of Reason and Philosophy. I would desire to *know nothing but Jesus Christ, and him crucified*. I would with the Apostle, *count all things as loss, nay, as Dung, in comparison of the Excellency of the Knowledge of Christ Jesus my Saviour*; and that I may be found in him, not having my own Righteousness, which is by Nature, but that Righteousness which is by the Faith of Jesus Christ, who gave himself for me, And thus much of Christ's appearing to put away Sin, in the first Notion of that Expression.

But Secondly, Christ appeared to put away Sin in another sense: That is to say, to destroy the Power and Dominion of it from amongst Men; to abolish it, so as that it should not henceforth reign in our mortal Bodies. To free us from Sin, as the Apostle speaks, that is, to enable us to lead holy and virtuous Lives. So that whereas Mankind heretofore yielded their Members Servants to uncleanness, and to iniquity unto iniquity; so they should

should now yield their Members Servants to Righteousness unto Holiness.

Thus to put away Sin was as principal an End of Christ's coming as the other before mentioned; nay, perhaps more principal: For the other, in true reasoning, may be said to be wholly in order to this. Certain it is, unless this End be attained, the other will signifie nothing to us: For we are not capable of any Benefit from that Remission of Sin which was purchased for us by Christ, until our Sins be put away by Repentance, and we become holy Persons by the change and renewal of our Natures.

Never therefore let us deceive our selves. Though Christ hath actually put away all the Sins of the World in the former sense by his satisfaction; that is to say, hath procured the Pardon of them; hath taken away the Sting of them, so as that they shall not be deadly to any: Yet all this is upon supposition that the Strength of them be taken away in us; that they have no Dominion over us; that we mortifie them in all our Members; that we daily die to them, and live a Life of Righteousness. All that Christ merited or purchased for the World, will not do us the least good, unless we be made conformable to him in his Death and Resurrection, by our dying to Sin and living to Righteousness.

And in truth, if we will mind it, the putting away Sin in this sense of it, hath as

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great weight laid upon it in Scripture, and is as often assigned for the great End and Business of Christ's Appearance as the other.

St. John tells us plainly, that *for this purpose was the Son of God manifested, that he might destroy the Works of the Devil.*

And St. Paul likewise tells us, that he therefore gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People zealous of good Works.

And lastly, St. Peter gives the same Account of his coming, *Acts 3. 26.* where he tells us, that therefore God raised up his Son Jesus, that is, sent him into the World (for his raising up there spoken of, as any one will see that looks into the Context, was not his being raised from the dead, but his being manifested to Mankind. For here the Apostle's business is to apply that Promise or Prophecy of Moses unto our Saviour, viz. That God would in due time raise up to his People a Prophet like unto him, whom they should all be obliged to hearken to.) I say therefore God raised up his Son Jesus, i. e. sent him into the World, that he might bless his People, in turning every one of them from their Iniquities. This turning every one from their Iniquities was the great End for which our Lord Jesus Christ was manifested unto Mankind.

And

And indeed *Reason* will teach us all this, as well as *Revelation*. For in the nature of the thing, none can be truly *Happy* but those that are truly *Pious*. And in the same degree and proportion that any one is *wicked*, or is under the power of his *Lusts*, in the same degree he must needs be miserable. So that if Christ came to be our Saviour, and in that, meant either to make us happy, or to keep us from being miserable; there was an absolute necessity that his first and principal Design must be to root out of our Nature all Sin and Wickedness; and to restore the Image of God in our Minds, which consists in unchangeable Purity and Holiness and Goodness.

Away therefore with all those *Hypotheses* — 4 Hy. that give such an account of Christ's coming into the World, as to make the ultimate End of it, to be the freeing us from Hell and Damnation, and purchasing Heaven and Eternal Life for us, but without any respect had to the renewing our Natures, or the making us sincerely Holy and Virtuous. All such accounts of Christ's Undertaking, are monstrously unreasonable and absurd.

For not to insist upon the manifest Affront they put upon God's *Justice* and *Holiness*, in making Him the great *Patron* of *Sin*, whilst they assert Him to be the *Justifier* of wicked Men even whilst they continue wicked.

You cannot, as I said, but see (in the first place) how very much such Doctrines do disparage the Love of our Saviour and lessen his Undertaking. For whilst he is here supposed to have Redeemed us only from his Father's Wrath, and the Punishment consequent thereupon; leaving us in the mean time to the Wickedness and Impurity of our own Nature, which alone without the accession of any other external *Evil*, is a misery great enough: He is hereby rendred but half a Saviour; One that freed us indeed from an *External Evil*, but left us irremediably exposed to an *Internal* one, as grievous as the other. One that delivered us from the apprehensions of a *Gibbet*, or an *Executioner*; but could not, or would not cure us of the inward *Sicknesses* and *Maladies*, under which we languished.

But this is not all. In the *Second Place*, it ought to be taken notice of, what an absurd inconsistent Notion this kind of Doctrine gives us of the *Happiness* of Mankind. For whilst they suppose that a Man under the Power and Dominion of Sin, is capable of that Happiness which Christ purchased for us in the other World (which Happiness as both Scripture and Reason testifie, doth chiefly consist in the Enjoyment of God, and of his Excellencies and Perfections): They must at the same time suppose, that a Man may be rendred happy by the enjoyment
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of that of which he has no Sense, no Perception; or rather, to speak properly, that he is the happiest Creature alive in the Enjoyment of an Object to which he has the greatest aversion and antipathy in the World. Which, if it be not an absurdity, I know not what is. When *Light* can have Communion with *Darkness*, when *God* can have Fellowship with *Belial*; Then, and not till then, can a wicked Man, a Man that lives in Sin, and loves it, be capable of that Happiness which *Jesus Christ* hath purchased for us.

IV. The *Fourth* thing I should speak to from this Text, is the *Means* by which our Saviour brought to pass the great *End* of his *Appearance*, viz. *The putting away of sin*, Which means are said to be the *Sacrifice* of himself. Now once in the end of the World, hath he appeared to put away sin by the sacrifice of himself.

Two things should be done in order to a just Discourse upon this point.

First, To give an account, how the Death of *Christ* was a Means for the putting away of sin in the first Sense I gave, that is, the procuring the Pardon of it.

Secondly, How it was a Means of putting it away in the other Sense, that is, the destroying or mortifying it in us.

But

But these things being Foreign to our present Business, and more proper for the Argument of a *Good-Friday* Sermon ; I shall say no more of them, but proceed to my last point.

V. The *Fifth* and last thing observeable from the Text, is the difference of Christ's *Sacrifice*, whereby he put away Sin, from the Mosaical ones. Which difference, so far as it is here taken notice of, consists in this. That the *Legal Sacrifices* for the Expiation of Sin were daily offered ; But Christ offered the *Sacrifice of himself* but once, *Once in the End of the World, &c.*

The Apostle in this Chapter is discoursing of the Difference between the Law and the Gospel. And as to that Point, he insists much on the Difference of their Sacrifices. The Christians that owned the Gospel had but one Sacrifice, the Sacrifice of Christ once offered ; whereas those that were under the Law were forced to have many. Nay, even the most solemn Sacrifice that God had appointed for the Expiation of their Sins was repeated once a Year, as the Apostle tells us in the Verse before my Text. But now the Sacrifice of Christ, which he puts by way of opposition to theirs, That was but once offered, and was never to be repeated. This is the point with which he concludes this Chapter ; two Verses after my Text, *Christ*, saith he, *was once offered to bear*

bear the sins of many, and unto them that look for him shall he appear the second time unto salvation.

This is the Apostle's Doctrine, and I insist on it now, because all those that design on this day to receive the *Holy Sacrament* are concerned in it.

Let us from hence take notice, that in this Service of the *Holy Communion*, we are not to pretend to offer Christ as a Sacrifice to his Father: His Sacrifice was but once to be offered, and that was done 1700 Years ago; and in the Virtue of that Sacrifice once offered, all faithful Christians and sincere Penitents shall receive Remission^t of Sins, and all other Benefits of his Passion. But for us to think of offering Christ again as a Sacrifice, is in effect to put our selves into the same rank and condition with the unbelieving Jews, that is, to need the repetition of the same Sacrifices every Year, nay every Day, which is the very reason for which the Apostle denies the Efficacy of them.

We do not indeed deny, but that every time we approach to the Lord's Table for the receiving of the Holy Communion, we offer Sacrifices to God: For we offer our *Alms*, which we beg of God to accept as our *Oblations*; and these in the Language of Scripture, are *Sacrifices with which God is well pleased.*

We

The Eleventh Sermon.

We likewise offer our *Sacrifice of Praise* and *Thanksgiving* to God for the Death of our Saviour. And all our *Prayers* and *Supplications* we put up in his *Name*, and in the *Virtue*, and for the *Merits* of that *Sacrifice* he offered to God in our behalf: And in so doing we *commemorate* that *Sacrifice* both to God, and before Men. And this is all, we are confident, that the Ancient Church meant by the great *Christian Sacrifice* or the *Sacrifice of the Altar*.

But if we go further, if we will in the Communion pretend to offer up the Body and Blood of Christ in Sacrifice to God, that was once sacrificed upon the Cross: It is intolerable. It is a thing that was never dreamed of in the first Ages of the Church: It is directly contradictory to the Foundation of all the Apostle's Argument and Discourse here in the Text; and the very supposal of it brings along with it many grievous Absurdities in the *Theory*, and something that looks like *impious* in the *Practice*.

And yet this is the constant and avowed Doctrine and Practice of the Church of Rome, in every *Sacrament* they have, and that is in every *Mass* that is said among them. The main business of that Mystery they make to consist in the Priest's offering up to God the very *Body* and *Blood* of Christ, the same *Body* and *Blood* that was once offered up at *Jerusalem*; this they

they pretend to offer up as a Sacrifice every day: And they attribute to this their Offering the same Virtue and Efficacy that the Apostles and all Christians have always attributed to the one *Sacrifice* of Christ upon the Cross; that is, that it is a *true propitiatory Sacrifice for the Living and for the Dead*. And none among them dare deny this, under pain of an *Anathema*, as the Council of Trent hath ordered the matter.

Good God! whither will Interest and Faction and Zeal for a Party transport Men? But it is not my business to expose *them*, but to put you in mind of what concerns ourselves, namely, as I said, that when we come to the Lord's Table, we do not approach thither with a belief that our Lord Jesus is there again *offered*, but only with a design to commemorate his *Sacrifice* that was once offered. We come not thither to *sacrifice* Christ, but to be Partakers of his *Sacrifice*. We are not to feast God; but God there feasts us, and that with the best Food in the World: such Food as will nourish us to Eternal Life, if we be worthy Guests: Only we must not *appear before God empty* at this Solemnity: We must *offer* to him of our *Substance*: We must *offer* our *Prayers* and *Supplications*, not only for our selves, but for all the World; but more especially for all that are called by the Name of Christ; and among those, most particularly for our own
Church

Church and Kingdom, and all Orders and Degrees of Men therein. We must offer likewise our selves, our Souls and Bodies a living Sacrifice, holy and acceptable to God, which is our reasonable Service. And lastly, to conclude, we must offer our most hearty and affectionate Thanks to God Almighty, for that incomprehensible Instance of his Love in sending Christ Jesus to us to be our Saviour; for his wonderful Birth, for his holy Life, for his precious Death, for his glorious Resurrection and Ascension, and for his Intercession for us at the right hand of God.

And O thou Blessed Saviour, that hast done all this for us, give us such a lively Sense of thy marvellous Love in leaving thy Glory, and taking Humane Flesh upon thee, that thou mightest dwell among us, and instruct us in our Duty, and assist us in the performance of it, and encourage us thereto by the glorious Hopes of a never dying Life, and at last make thy self an Offering for our Sins! O let these things sink so deeply in our Minds, and so wholly possess our Hearts, that we may entirely give up our selves to thee! That we may with our whole Souls embrace all thy *Doctrines* and *Revelations*: That we may endeavour in all our *Actions* to conform our selves to thy *Example*; and make it the Business of our Lives to be obedient to thy *Precepts*, to submit to thy *Will*,
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and to be contented to be disposed of by thee in all the Circumstances of our Lives. O let nothing in thy Religion ever be an *Offence* to us! But enable us to hold *the Profession of our Faith* in thee *without wavering*, in all the Tryals and Difficulties thou shalt think fit to expose us to; that so in Faith and Obedience, in Patience and Perseverance, we may ever wait for, and at last obtain that *Crown of Righteousness which thou hast laid up for all that love thee, and expect thy second and more glorious Appearance.*

To thee, O Eternal Son of God, thou great Lover of Mankind; to Thee, *who tookest upon thee to deliver Man, and didst not abhor the Virgin's Womb*; to thee, *who overcamest the sharpness of Death, and didst open the Kingdom of Heaven to all believers*: To thee, O most dear, O most beloved, O most adorable Jesus, be for ever given by us, and by all the Souls whom thou hast redeemed, and by all the Creatures in Heaven and Earth, all Honour, and Glory, and Praise, all Service and Love and Obedience, henceforth and for evermore.

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SERMON XII.

Preach'd before the

QUEEN

A T

WHITE-HALL,

ON EASTER-DAY, 1692.

Philip. iii. 10.

*That I may know him, and the power of
his Resurrection.*

WE shall easily see the Design of these Words, and what use we are to make of them, if we look at their Connexion with the Discourse that goes before. *St. Paul* in this Chapter, sets himself to shew the Excellency, and the great Advantages of the *Knowledge* of *Jesus Christ*,

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and how inconsiderable, how unworthy to be named in comparison therewith, all those things were, that the Jews his Country-men so much gloried in. His Discourse upon this occasion is so very remarkable, that it will be worth our while to run over the particulars of it.

I also (saith he in the 4th. verse) might have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the Flesh, I more. As if he had said, Think not, O *Philippians*, that I therefore speak lightly of those Priviledges and Advantages which the Jews among you so much boast of, upon this account, because I have none of them my self: No, on the contrary, if I would value my self upon such outward *carnal* things, I have as much reason as any. Nay, there is not a Jew among you that perhaps can say so much on his own behalf in this respect, as I can.

For (as he goes on in the 5th. and 6th. verses) *I was circumcised the eighth day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews: as touching the Law, a Pharisee: Concerning Zeal, persecuting the Church: Touching the Righteousness, which is by the Law, blameless.*

That is to say, I have not only the Character of a Son of *Abraham* upon me, being *circumcised*; but I am also of the Race of *Israel*, which

which all the circumcised Children of *Abraham* are not.

Nay further, I am an *Israelite* of the *Tribe of Benjamin*; that *Benjamin* which our Father *Israel* so dearly loved, and of that *Tribe* which, together with *Judah*, kept firm to the house of *David*, and the true Religion, when the other ten *Tribes* revolted.

Nay more, I am an *Hebrew* of the *Hebrews*. Not sprung from *Profelytes*, as many among you are, but all my Ancestors, both by Father and Mother, being natural born *Jews*.

And then as to my Profession in Religion, it was the strictest among the *Jews*, for I was a *Pharisee*. And you all know That Sect of all others to be the most eminent for the Reputation of Preciseness and Sanctity.

Neither did I in my *Zeal for the Law of Moses* come short of the strictest *Pharisee* that is among you; for who was more busie, more eager, more violent in persecuting *Christianity* than I was?

And lastly, To sum up all, As to the *Righteousness which is by the Law*, I am blameless. So punctual have I always been in observing the Precepts of *Moses* his Law, that none can reprove me in that point; but I may truly, in the *Jewish* notion of *Righteousness*, be accounted a Righteous Person.

But now, am I much the better for all these things? Have I any great reason to glory up-

on the account of them? No, verily, (as he goes on in the 7th. verse) *but what things were gain to me, those I counted loss for Christ.* All these outward advantages, my Birth; my Profession, my Sect, my Reputation; my strict way of living, which might have proved very beneficial to me in all worldly respects; when I once came to the knowledge of the Christian Religion, I despised them all: For in truth I found that they were so far from being real advantages to me, that they were rather hindrances in the way of Vertue and Piety.

Yea doubtless (as he goes on the 8th. verse) *I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.* That is to say, Not only the above-named priviledges, but all other things whatsoever, Wealth, Greatness, Fame, Friends, and Life it self, I account them all very pitiful things if they be compared with the inestimable advantages of being a *Christian*. As I have once, so I will again readily forsake all, part with all things that the World holds most dear and valuable, nay, I will trample them under my feet like *dirt* and *dung*; provided I may obtain the Favour of Christ.

And (as he goes on in the 9th. verse) *that I might be found in him, not having my own Righteousness, which is of the Law, but that*
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which is by the Faith of Jesus Christ, the Righteousness which is of God by Faith. This passage hath been frequently misunderstood, and interpreted to a sense that I believe St. Paul did not think of. St. Paul doth not here oppose an *inherent Righteousness* to an *imputed* one; but an *outward, natural, legal Righteousness* to that which is *inward and spiritual*, and wrought in a Man by the Spirit of God. The Righteousness which the Apostle here desires to be found in, is not the Righteousness of Christ made his, or *imputed* to him; but a *real Righteousness* produced in his Soul by the Faith of Jesus Christ.

The plain Sense of the Verse seems to be this. That which above all things I desire is *to be found in Christ*, i. e. to be found a Disciple of his; ingrafted into him by being a Member of his Church, *not having my own Righteousness which is of the Law*, i. e. not being content with those *outward Priviledges*, and that *outward Obedience* which by my own natural Strength, I am able to yield to the Precepts of the Law, which is that Righteousness in which the Jews place their Confidence, and by which they expect to be justified before God; *But that which is by the Faith of Jesus Christ, the Righteousness which is of God by Faith*; i. e. that Righteousness which I desire, and in which only I shall have the Confidence to appear before God, is an inward Principle of Holiness; that Spi-

ritual renewed Obedience to God's Laws which he doth require as the condition of his Favour and Acceptance, and which I can never attain to, but by the *Faith of Christ*; by becoming a Christian. This is none of my own Righteousness but God's, it being wrought in me by his Spirit, accompanying the preaching of the Gospel; and as it is his Gift, so he will own it, and reward it at the last day.

This is the full importance of that Verse, and then it follows by way of Explication of what he now said, *That I may know him and the power of his Resurrection*, &c. This is the Righteousness that I aspire after, *that I may know Christ*, not only by a notional belief of his Doctrines, or *Profession* of his Religion, but by a Spiritual experimental Knowledge of him, such a Knowledge as transforms me into his Spirit and Temper; *And that I may know the power of his Resurrection*, i. e. that I may experience in my self all the good effects, that his Resurrection has a power to work in me; that I may feel the Vertue and Efficacy of it in my daily dying to Sin, and rising again to a new, holy, and heavenly Life. This is that *Righteousness* I long for, and in comparison of which, I account all things in the World but as *loss*, and as *dung*.

Thus have I given you a full account of the Text, and all the Apostle's Discourse that it depends upon. I come now to treat more

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particularly of it with reference to the solemnity of this Day.

We all here present do profess to believe the Article of our Saviour's *Resurrection*, and our business at this time is to celebrate the memory of it. But we must not rest here. We are not to look upon our Lord's *Resurrection* meerly as a thing to be believed, or professed, or commemorated; or as a matter of Fact that only concerned *himself*: But there is a great deal in it which doth nearly concern us. The Apostle tells us, there is a great *Power* in it; even a *Power* of raising us from Sin to a Holy and Vertuous Life. It is so ordered, as to be capable of being, and it ought to be, a Principle of *new Life* in us, as it was the beginning of a *new Life* in our Saviour. Now this Vertue, this Power, this Efficacy of it, as it is that, which with the Apostle we ought all most earnestly to endeavour the experiencing in our selves; so it is that which will be fittest for us at this time to apply our Meditations to.

My Work therefore at this time shall be to give some account of the *Power of Christ's Resurrection* in order to the making Men good, which the Apostle here speaks of; to shew how, or in what respects it doth influence upon the Lives of Christians.

Now if we look into the Holy Scriptures, we shall find that there is a *four-fold* Power attributed to it, or that it hath an influence

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upon our Lives in these *four* respects. That is to say,

I. As it lays an *Obligation* upon Christians to *Holiness* and *Vertue*.

II. As it is the Principal *Evidence* of the Truth of our Religion, the Design of which is to make Men *Holy* and *Vertuous*.

III. As it is the great *Support* of our *future Hopes*, or our Hopes of another Life; which indeed is the main *Encouragement* we have to apply our selves seriously to the business of *Holiness* and *Vertue*.

IV. And *Fourthly*, as to it we do principally owe all that supernatural *Grace* and *Strength*, by which we are *enabled* to live *Holy* and *Vertuously*. Of these four Points I shall Discourse very briefly.

I. And *First* of all, our Saviour's *Resurrection* hath an influence upon our Practice, as it lays an *Obligation* upon Christians to lead *Holy* and *Vertuous* Lives. As it is in it self an incitement to Piety, and heavenly-Mindedness.

This is indeed the lowest instance of its *Power*; but yet we ought not to pass it by, because the Writers of the New Testament do frequently insist on it. For thus they argue. If Christ was crucified for our Sins; then ought we to crucifie them in our Members. And if Christ rose again the third day; then are we engaged in conformity to him

him to rise again to newness of Life, to lead a Spiritual, Divine, *Heavenly* Life, such a life as he now lives with God.

And this in the ancient times was taught every Christian in, and by his *Baptism*. Whenever a person was baptized, he was not only to profess his faith in Christ's *Death* and *Resurrection*, but he was also to look upon himself as obliged in correspondence therewith, to mortifie his former carnal affections, and to enter upon a new state of Life. And the very Form of *Baptism* did lively represent this Oligation to them. For what did their being plung'd under water signifie, but their Undertaking, in Imitation of Christ's *Death* and *Burial*, to forsake all their former evil courses : As their ascending out of the water did their Engagement to lead a holy, spiritual Life? This our Apostle doth more than once declare to us.

Thus, *Rom. vi. 4. We are buried* (saith he) *with Christ by Baptism unto death, that like as Christ was raised up from the dead, by the Glory of the Father, even so we also should walk in newness of Life.* Thus again in the 10th, and 11th. verses of that Chapter, *In that Christ died, he died unto sin once, but in that he liveth, he liveth unto God: likewise reckon ye your selves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.* That is to say, after the example of Christ's *Death* and
Resur-

Resurrection, account ye your selves oblig'd to die to *sin*, and to live to *Righteousness*.

Lastly, To name no more Texts, the same use doth the Apostle make of Christ's *Resurrection* in *Coloss. iii. 1, 2*. *If ye then* (saith he) *be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God, i. e.* You by entering into the Christian Covenant are incorporated into Christ; He is your *Head*, you are his *Members*; and therefore since he no longer leads a life of this World, it will by no means become you to live like Worldlings or *Epicures*, but being *risen with him* (as the Members ought to do with the Head) *to mind those things that are above where he is, to set your affections* (as he goes on) *on the things above, and not on the things of the Earth. For ye are dead, and your life is hid with Christ in God.*

These things plainly shew that the Apostles delivered the Doctrine of Christ's *Resurrection*, as a *Practical Doctrine*; as a point, which, if Christians believed as they should do, it would ingage them to mortifie their lusts, to die to the World, to place their affections on Spiritual things, to have their conversations in Heaven, where Christ our *Head*, our *Life*, now sits at the right hand of God.

II. Great will the influence and *Power* of Christ's *Resurrection* upon our lives appear to be, when we consider that it is indeed the principal

principal Evidence that we have for the *Truth* of our *Religion*, the very design of which is to make us *Vertuous* and *Holy*.

If any thing in the World can make a Man good, it must be a hearty belief of the Gospel. And if any thing in the World can make a Man heartily to believe the Gospel, it must be the *Resurrection* of our Saviour from the dead. All that *Power* therefore, that the Gospel of Christ hath to make Men good; all that force and efficacy that its Arguments, its Promises, its Precepts, its Encouragements, its Threatnings, have upon the Understandings and Wills of Men in order to bring them to Vertue and Holiness; I say, all this may in a great measure ultimately be resolved into the Article of Christ's Resurrection. For this Resurrection of his was the thing that did from the beginning, and doth now, and ever will ascertain Mankind of the Truth of Christ's Religion. This was, and will be for ever, the convincing Evidence that, what *Jesus* taught was true Doctrine, that what he commanded was of perpetual obligation, that what he promised or threatned he was able to make good.

If Christ had not risen from the dead, but had for ever been detained in the Grave, notwithstanding all that might be urged from the *Goodness* of his *Doctrine*, and the *Innocency* of his *Life*, and the multitude of his *Miracles*, for the Proof of the Truth of Christianity

stianity (though yet very strong and concluding Proofs these are) I doubt it would hardly have met with that ready Entertainment in the World, that we find it did. But a great many, both then and now, would have made the same Objection against Jesus Christ and his Gospel, that the *Parisees* did of old; that is to say, That all his great Works and Miracles were done by Sorcery and Magick. And that as for the Innocency of his Life, and the great Vertue and Strictness that he expressed in his Conversation; that was only used as a Trick and an Artifice the more easily to impose upon the World. But now, when it appears that *Jesus*, who taught this holy Religion, who did those Miracles, who liv'd that vertuous Life; did after he was put to a cruel death, rise again to Life, and conversed upon earth for *forty* days together, and after that, in the presence of many Spectators did ascend into Heaven: I say, when this appears (as God be thanked it is evident beyond all contradiction) here is no room left for any suspicion of this nature; but all pretences of Imposture do perfectly vanish. It is impossible for any considering man to believe Christ's Resurrection, and at the same time to doubt of the truth of his Religion.

For thus let us reason. Christ over and over again told his Apostles that he should be put to death, but after that, he would with-
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in three days rise again. *Matth. xvi. 21. xvii. 22. John xvi. 16.*

Nay, he told this not only to the Apostles, but to all the People ; nay, more than that, he gave this as a Token, as an Evidence to them whereby they should know, and be convinced that he was, what he gave himself out to be, the Son of God, and the great Prophet and Saviour that was to come. *John ii. 19.*

Nay, in the last place, he not only refers the Jews to his *Resurrection* as an Evidence of his being the Christ, but as the last and greatest Evidence that he had to give. And such as if they were not convinced by, they must expect no other. *Matth. xii. 39, 40.*

Our Saviour now laying such a mighty stress upon this point of his *Resurrection*, putting his whole cause (as I may speak) upon this Issue : I ask, How is it possible to imagine, that God Almighty should make these predictions of our Saviour, good ; if he was not really what he pretended to be ?

If Christ had been an Impostor, it had been the easiest matter in the World to have stifled all his pretences for ever. It had but been to have let him mouldered to dust in his Grave, as all other men do, and as *He*, without the help of Omnipotency, would have done ; and then all the World would have seen that he was a Deceiver. But now, when instead of perishing in the Grave, he
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was after three days restored to life again, as he had foretold the People; nay, to a glorious, immortal Life; what are we to conclude from hence?

Did not God in this, appear with a witness as a Voucher and Approver of his cause? Was not this a demonstration to all the World, that Christ Jesus was no Deceiver, but that he came from God; and that whatever he delivered was the Truth of God, and to be received as the Oracles of God? Certainly it was.

For that a Man should be raised from the Dead by any other Power, than the very Power of God; all the World knows to be impossible. The Devil, though he can do very strange Feats in the Natural World; Yet I never heard or read, that either he or any of his Agents or Ministers, so much as pretended to raise the dead to life again. And certainly if he could have done it, he would have done it often before this, (as in the case of *Apollonius Tyanus*, *Mahomet*, and others) if it had been for no other reason than to baffle thereby the Evidence of our Saviour's *Resurrection*, and render it un-concluding.

It must therefore certainly be the Power of God that raised up Jesus from the dead. But then to suppose that God should employ this Power for the giving Testimony to a Falshood, that he should set his own Seal

to attest an Untruth, as he must be supposed to have done, if Jesus was not his Son: What an unaccountable thing is this? No Man that believes that God is faithful and just and true, and that he governs the World, can possibly imagine such a thing. For this had been to have contradicted all his own Attributes, and to have laid an invincible temptation and snare before all Mankind to believe an Impious Lye. You see then what an unexceptionable Proof, (nay Demonstration I may call it) the *Resurrection* of Christ doth afford us of the Truth of his Religion; which is the *second* Instance of the *Power* that is in it to bring Men over to Holiness and Vertue.

III. But, *Thirdly*, the *Power* of Christ's *Resurrection* for the making us *holy* and *vertuous* will further appear in this respect. Namely, as it is in particular, the great support of our Future Hopes; the great Pledge and Assurance of our own *Resurrection* and *Immortality*.

For if Christ be risen, then may we also be certain that we shall at last be raised by him. Because Christ is not risen for himself only, but *as the first fruits of them that slept*, 1 Cor. xv. Good reason therefore had S. Paul to argue as he doth in that place, *If Christ be preached that he is risen from the dead; how say some among you, that there is no Resurrection?* On the contrary (as he urges) *If we believe*

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*believe that Jesus Christ died and rose again :
Even so them also that sleep in Jesus will God bring
with him. 1 Thess. iv. 14.*

For how can we desire to be better assured that our *Bodies* shall not for ever sleep in the Grave, but shall at last be reunited to our *Souls*, and both *Soul* and *Body* live eternally in unspeakable bliss and happiness ; I say, How can we have greater assurance of this, than by what was on this day brought to pass in our Saviour ?

We have hereby a clear demonstration that the Resurrection is possible. For Christ who was once dead is alive again, and lives in unexpressible Glory, at the right hand of God. And at the same time that he rose, he raised up other *Bodies* also of Holy Men to accompany him in his Triumph over Death.

But that is not all. He that raised up himself and them, hath given us his solemn Word and Promise, in as express terms as is possible, that he will by the same Power raise up us also ; and exalt us to the same Glory that he is possess'd of. He hath told us, That he is *the Resurrection and the Life* : And that *whosoever believeth in him, shall not perish, but have everlasting life ; and he will raise him up at the last day.* There cannot be a stronger Proof of any thing ; than our Saviours's *Resurrection* is of the happiness of good Men in another State.

Which

Which being so ; How powerful a means must we needs conclude it to be, for the Reforming the manners of Mankind, and making them truly Holy and Vertuous ?

Since we have thereby such a Demonstration given us of a glorious Immortality to be expected by us ; what is it that can be able to hinder or divert us from a serious pursuit of those things that lead to it ? What could God do more by way of Motive and Argument, towards the Profelyting the World to Religion and Righteousness, than he hath done, by thus Ascertaining our future Happiness by the Resurrection of his Son Jesus ?

To be certain, that if we seriously apply our selves to a life of Piety here, we shall be crowned with everlasting Felicity hereafter ! To be certain, that if we follow the steps of our Blessed Saviour, we shall for ever shine in the same Glory and Lustre that he now doth at the right hand of his Father ! To be able positively to say, *I know that my Redeemer liveth*, and I know that if I live as he did, I shall for ever live with him ; and tho' it doth not yet appear what I shall be, yet this I know, *that when he shall appear I shall be like him !* O what noble Thoughts, what brave Resolutions is this able to inspire us with ? What Difficulties shall we be afraid of ? What Labours shall we not willingly undertake ? What Temptations shall we not easily vanquish in

The Twelfth Sermon.

the Prospect of such an eternal Crown of Glory, as awaits us, and is secured to us by our Lord Jesus?

O happy we Christians ! that have so clear a Revelation of those things, *which God hath prepared for them that love him*, those things which *eye hath not seen, nor ear heard, neither did they enter into the heart of Man* ! Blessed, for ever blessed be our Lord Jesus Christ, that hath *begotten us again to this lively hope by his Resurrection from the dead.*

O ! what mighty Encouragements have we to set our selves against our Sins, and to labour after the *Perfection* of Vertue, in comparison of what those have who are ignorant of our Saviour's *Resurrection*, and who know nothing of the other World but by the uncertain conjectures of their natural Reason ?

If we had no other assurance of the *Immortality* of the Soul, and the Rewards and Punishments of another life, but what is afforded us by the light of Nature, and the deductions of Philosophy ; I doubt we could never expect to see any great Reformation in our manners.

Some of the Philosophers have indeed, to their immortal Fame, asserted the truth of these things : But then others of them have as much made it their business to run them down. And as for those of them that spoke the best concerning the other World, yet
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God knows, their Discourses upon this Argument (as will appear to any that reads them) are generally very uncertain, and altogether conjectural.

But admitting their Reasons to be strong and conclusive (as I am far from denying, that the *Souls Immortality* is demonstrable by the light of Nature) yet there are generally these two Inconveniences in the Arguments they make use of for the Proof of this matter, which render them in a great measure ineffectual for the reforming Mens lives.

First, They are generally of so great Subtilty, so Nice, so *Metaphysical*, so much above the reach of ordinary Capacities, that they are useless to the greatest part of Mankind, who have not understandings fitted for them.

And *Secondly*, They have this inconvenience likewise, that a Man doth not see the Evidence of them, without actual attention to a long Train of Propositions; which attention, it may be, when a Man most stands in need of their Support, he shall neither have the leisure nor the humour to give.

But now the *Christian* Method of proving another Life, is quite of another strain, and wholly free from these inconveniences. That Demonstration which Christ hath given us of a glorious *Immortality* by his Resurrection from the dead, as it is infinitely certain and conclusive; so it is plain and easy, short and

compendious, powerful and operative. No Man that believes the matter of Fact, can deny the Cogency of it: Men of the meanest Capacities may apprehend it. Persons in a crowd of business and in the midst of temptations may attend to it. And it hath this Vertue besides, that it leaves a lasting impression upon the Spirits of those that do believe and consider it.

Thanks therefore to our Lord Jesus Christ for this excellent Instrument of Piety, that he hath given us by his *Resurrection*. Everlasting Praises to his name, that he hath thus *brought Life and Immortality to light by his Gospel*. This very thing alone, was there nothing else to be said for the Christian Revelation, would sufficiently justify both the Gospel it self, and our Lord Jesus the Author of it, to all Mankind; nay, and effectually recommend his *Religion*, above all others that ever were taught, to all Persons in all Nations of the World.

IV. *Fourthly* and Lastly, There is still a further Blessing coming to us by our Saviour's *Resurrection* from the dead; and in which indeed is chiefly seen and expressed the great *Power* of it for the making us *Holy and Vertuous*. That is to say, Unto it we do principally owe all that supernatural *Grace* and *Assistance* by which we are enabled to vanquish our

our Corruptions, and to live up to the Precepts of our Religion.

As Christ by his Resurrection did oblige us to *lead new lives* : As Christ by his Resurrection did demonstrate the truth of the Christian Religion, which is wholly in order to our *leading new lives* : As by his Resurrection he cleared up to us the certainty of our future State, and thereby gave us the greatest Motive and Encouragement to *lead new lives* : So in the last place, by the same *Resurrection* he acquired a Power of conferring Grace and Strength and Influence upon us, by the Virtue of which we are in fact inabled to *lead new lives*.

Tho' Christ by his death reconciled us to God, and procured a Pardon of Sin for us ; yet the actual benefit of this Reconciliation, the actual application of this Pardon, did depend upon our performance of certain Conditions. Which conditions were, that we should mortify all our evil affections, and frame our Lives suitable to the Laws of the Gospel. But now the Grace and Power by which we are inabled to do this, was not the effect of Christ's *Death*, but of his *Resurrection*.

It was *when he ascended up on high, and led Captivity Captive*, that is, when he had vanquished *Death*, which had vanquished all the World before : It was then, (as the Scripture assures us) and not till then, that he was

in a capacity of giving gifts unto Men. It was not till he was glorified, as St. John observes, that *the holy spirit was given.*

Hence it is, that we every where find the Apostles attributing the business of Man's *Justification* and *Salvation*, as much, or more to Christ's *Resurrection*, than to his *Passion*. *If Christ be not risen* (saith St. Paul, 1 Cor. xv.) *your Faith is in vain, ye are yet in your Sins.* Indeed, if Christ had perished in the Grave, we had still had all the load of our sins upon us ; because we had no assurance that God had accepted the Atonement and Propitiation which he had made for them. And much less could we have promised to our selves, that we should have been assisted by any Divine Power for the subduing of them.

Again, the same St. Paul tells us, Rom. iv. that *Christ was delivered for our sins, and raised again for our justification.* Christ's Death was the *Sacrifice*, the *Satisfaction* for our Sins. But it was by the means of his *Resurrection*, that that Sacrifice and Satisfaction is applied to us, and we for the merits of it become justified before God.

Lastly, To name no more Texts, *Who* (saith the same Apostle, Rom. viii.) *shall lay any thing to the charge of God's elect ? It is God that justifieth : Who is he that condemneth ? It is Christ that died, yea rather that is risen again ;*
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who is even at the right hand of God, who also maketh intercession for us.

Here then is the great Power of our Saviour's *Resurrection* to make us good. Christ being risen from the dead, hath all Power given him both in Heaven and in Earth. God, as St. Paul expresth it, *hath put all things under his feet, and hath given him to be head over all things to the Church*, Eph. i. xxii. Now in the fullness of that Power that he is invested with; as he doth on one hand, with never-failing efficacy make continual Intercession for his Church and every Member of it; So he doth on the other hand, out of the fulness of that Power, derive and communicate so much Strength and Grace and Assistance of the Divine Spirit to all Christians; that if they make a good use of it, they shall not fail to perform all those Conditions of *Faith* and *Repentance* and a *Holy Life*, that are required of them, in order to their being made actual partakers of all those unspeakable Benefits, which he purchased for Mankind by his Death and Sufferings.

Christ by his Resurrection is become both our *High-Priest* and our *King*; both our *Advocate* and our *Lord*. By that Power which he then obtained, as our *Priest* and *Advocate* he doth with Authority recommend us and all our concernments to his Father. As our *King* and *Lord*, he rules and governs; he takes care of us; he provides for us; he re-

presses the insults of his and our Enemies, and defeats all their attempts against us : And, lastly, he supplies us from time to time with such a measure of Grace and Strength, and influence of his Divine Spirit, as he sees is needful or proper for our Condition.

If all this now, that I have said, be the effect of our Saviour's Resurrection, as it certainly is : Must we not needs own that there is a mighty Power in it for the making us good ? What can any Man among us, that professeth to believe that Jesus was raised from the dead, say for himself, if he leads a wicked Life ? What Apology can he make for the continuance in his sins ? Will he say that the Temptations to sin are too strong for him ; that he wants Grace, and Strength to overcome his evil Habits ; and that through the corruption of his Nature he must of necessity remain a slave all his days to his Passions and Appetites whether he will or no ? Why, in saying this, he forgets that Christ is risen from the dead. For if he did remember that, he would remember also, that there is a *Vertue* and *Power*, above that of corrupt *Nature*, which he, as a Christian, may easily come by, if he seriously seek after it : Namely, The Grace and Strength of the Holy Spirit of God, which I have been speaking of, which Christ upon his Resurrection obtained the disposal of ; and which he never fails to send down upon every Soul that heartily prays for it ;

it ; and when ever he gives it, he gives it in such measures, that a Man must certainly, by the influence thereof, overcome all his evil and corrupt Affections ; or if he do not, it shall be intirely his own fault.

O, what a mighty Comfort and Encouragement ought this to be to all those that heartily desire and endeavour to be good ! All such may with boldness approach to the Throne of Grace, and confidently open their wants, not doubting of such Relief as is most convenient for them. *Our Saviour is risen*, and sits at the Right hand of God. He that loved us so dearly as to die for us, is now entred into his Kingdom, and is able to grant us whatsoever we ask.

Do we find our selves burdened with our sins ? Do we want strength to resist Temptations, and to master our strong Corruptions ? *Our Saviour is risen*, and now ever liveth to make intercession for us. Let us fly to him for succour, let us beg a portion of that Grace and Holy Spirit he hath purchased for us. We may rest satisfied he will hear our Prayers, and derive such vigour and influence upon our Souls, that we shall in due time, by the means thereof, vanquish and triumph over every thing that opposeth us.

We cannot in any wise doubt of his Power, for God by raising him from the dead hath made

made him both King and Priest, hath exalted him to the highest Authority and Dignity both in Heaven and Earth. We cannot doubt of his *good will*, for he that underwent so many Difficulties and Agonies for us in the days of his Flesh, cannot forget those whom he hath ransomed with so great a price, nor suffer that Power which God hath given him, to lie by him unemployed.

To conclude, Let us not faint ; Let not our hearts be troubled ; Let us not despair of any thing. *Our Saviour is risen.* Our High-priest is entred within the vail, hath taken possession of the highest Heaven, where he continually makes intercession for us. Such a High-priest as is kind and compassionate, and tender-hearted ; that knoweth our frame, and remembreth that we are but dust ; that pities our weaknesses, and is sensible of the difficulties we have to conflict with, as having himself had sufficient experience of them. And withal, such, a High-priest as is *able to save to the uttermost all those that come unto God through him.*

Thus have I given some account of the Vertue of our Saviour's *Resurrection*, in order to the making us sincerely Good. What remains ? But that, as we should heartily thank God for these Benefits of it ; so we should especially endeavour to be partakers of them ; not contenting our selves with a
noti-

*notional, ineffectual Faith, but labouring with
St. Paul experimentally to know Christ Jesus,
and the Power of his Resurrection.*

*Now the God of peace that brought again from
the dead our Lord Jesus, that great Shepherd
of the sheep, through the blood of the ever-
lasting Covenant; make you perfect in every
good work, to do his will, working in you that
which is well pleasing in his sight, through
Jesus Christ, to whom be Glory for ever and
ever, Amen.*

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SERMON XIII.

Preach'd before the

King and Queen

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WHITE-HALL.

PSALM, xcvi. 1.

*The Lord is King, the Earth may be
glad thereof: yea the multitude of
the isles may be glad thereof.*

THat is to say, it ought to be Matter
of exceeding Joy to all the Inhabi-
tants of the World, that amidst all
the uncertainties, and Hazards, and Variety
of Fortunes, which they here find themselves
exposed to, there is One Above that governs
all.

G O D

The Thirteenth Sermon.

GOD that made the World is the *King* of it. All the Beings of the Universe, Angels, Men, and Devils, with all the other *Animate* or *Inanimate* things in Heaven and Earth, as they are His *Creatures*, so are they truly and properly His *Subjects*, and act entirely in subordination to Him, as Ministers and Instruments do under the Guidance of the Principal Agent.

GOD doth as truly Reign in the World, as any King does in his Kingdom: He doth as truly order the Affairs of it, as any Master doth those of his own Family. Nay, a Man's own Thoughts and Actions are not by a thousand times so much attended by himself, are not so much in his Care, as the Affairs of the Universe are attended by, and are the Care of God Almighty.

This is the notion of the *Lord's* being *King*; and, do you not think it ought to be matter of *Rejoycing* to all Reasonable Creatures?

O Lord! what a gloomy dismal *Scene* of things do they present us with, that give other Accounts of these matters?

To banish God's Providence and Government out of the World, is to banish all Joy, all Peace, all Hope, all Comfort for ever, from all those that have the Power of Thinking.

A Brute indeed is not much concern'd how Matters are order'd: An Ox may grow fat in his *Stall*, and a Colt frisk in his *Pasture*,
let

let the *Hypothesis* of the Government of the World be what it will. But to one that is made with a Faculty of Reasoning, that has *Hopes* and *Fears*, and reflects on what is past, and hath a prospect of what is future; what black and melancholy Apprehensions must it cause in such a one, to suppose that no care is taken of Human Affairs; but that we sail in the tempestuous *Ocean* of this World, every minute in danger of *Rocks* and *Quicksands*, without any *Pilot* to steer us?

Take what *Hypothesis* you will; either, That there is no God, but that all things come to pass by *Chance*, or inevitable *Necessity*; Or, That there is a God, but that God having once put things into this Frame, never meant to trouble himself more about them, but left them to shift for themselves, *Natural Events* falling out from necessary Causes, and *Civil Affairs* being left to Mankind, who are to shuffle and divide the World among themselves as well as they can: I say, proceed which way you will, if you exclude God Almighty's *Government*, you make this World so dark and miserable a place, that no serious, considering Man can tolerably enjoy himself in it.

For here, upon the former supposition, you are left without Counsel or Advice. You have nothing to purpose, nothing to design in the course of your Lives. It is all one how you behave you selves, whether honestly

honestly or wickedly ; whether you mind your Business, or mind it not, for the Even will be the same. You are obliged to no body for any Benefits ; you can complain of no body for any ill usage. If you be in ill circumstances, you have none to apply to for Remedy ; and if you be in good ones, you may be stript of them without Remedy the next moment : for *all things* are carried on by a whirl of Fate.

And you are not much better'd by the latter *Hypothesis*, That God hath trusted the Government of the World with Mankind, who are endowed with Reason and Understanding.

For, if we consider how Mankind do sometimes use their Reasons, it is as good, if not better, to be exposed to the Hazards of Chance or Necessity, as to be subject to their Wills.

The truth of it is, if this *Systeme* of the World be well consider'd, it will appear a more uncomfortable one than the other ; for it doth not remove from us the *Iron Bands* of Fate, we are still under that Yoke as much as we were before. Yet besides these, it puts upon us another Yoke, the *arbitrary Pleasures* of those of our own kind, which, if they be not govern'd by Reason, are ten times more unsupportable than the other.

We are by this *Hypothesis* as much exposed to *Natural Evils* as we were before, and there

there is no help for them ; but over and above, we must bear the Indignities and Insolences, the Ravages and Cruelty of every one that is stronger than our selves, and hath the will to oppress us.

O hard Lot of Mankind, if this was their Constitution ! better by far were it for them to be Brutes, and think of nothing ; than to be Men, upon such Terms as these.

Happy therefore are the *Inhabitants* of the Earth, happy are the remotest *Isles* thereof, that there is a *King* that reigns both over *Fate* and *Men*. Happy are we, that there is a wise and intelligent *Being*, that superintends all our Affairs, and so governs both the Powers of *Nature*, and the Powers of *Mankind* ; that nothing can be done by either of them, but what is designed by, and pursuant to his Counsels.

Upon this Supposition we may live like *Men*, and enjoy our selves with some Comfort in this World. We may propose Ends and Designs to our selves, and hope that with our *diligence* and *good management* they may take effect.

Upon this Supposition we may and ought to look upon all our good Successes, as the Blessings of God to us, and particularly that which we are this day met together to thank Him for ; I mean, the wonderful *Preservation* of His *Majesty* from all the Dangers to which

he hath so often been exposed, and his safe Return to us.

Upon this Supposition we may hope, that tho' all things have not succeeded according to our Wishes, yet in due time they may, since the *King of the World* hath, by the frequent and unexpected Deliverances he hath wrought for us, and the strange unusal Providences that have attended our *King*, given us some Encouragement to believe (provided we do our parts towards it) that He hath reserv'd *Us* for better Times, and *Him* for the executing those *Glorious Designs*, which Good Men hope will at last be accomplish'd in the World.

Lastly, Upon this Supposition, every Honest Man will find reason enough both to bear contentedly whatever uneasie Circumstances he lyes under, and to trust in God's Mercy for the removal of them ; and in the mean time to possess his own Soul in a cheerful dependance on God's Providence, and a hearty Thankfulness for all the innumerable Blessings he hath receiv'd, and doth daily receive from his Hands. And therefore, since *the Lord is King let the earth be glad : yea, let the multitude of the isles be glad thereof.*

Now, That the Lord is really thus the *King of the World*, there are all the Arguments to perswade us that can be desir'd :

It is the Voice of *Reason* : It is the Voice of all *Mankind* : It is the Voice of *G O D* himself,

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self, both in His *Works*, and in his *Word*.

Give me leave to give you a *Specimen* in all these ways of *Arguing*, and but a *Specimen*, because it would be rather the *Work* of a *Book* than of a *Sermon* to dilate upon these matters.

First, I say, *Reason* tells us it must be thus. For admitting that the World did not make it self, but was made by God; it will follow, that the same God that made it must still govern it : For, the same Ends, and Designs, and Motives (whatever they were) that induced God to make the World at first, will oblige Him for ever to take care of it and look after it. Unless we suppose God to contrive an act as uncertainly and unsteadily, and with the same inconstancy and levity of Mind that some of *us Mortals* here upon Earth do.

Secondly, It is the Voice of all *Mankind*. For, other wise how comes it to pass, that among all Nations, and in all Ages, there has been some *Religion* or other practised.

I pray, what is the meaning of worshipping God, of putting up Prayers and Supplications to Him for the things we need; of returning Thanks for the Benefits we have received; of appointing Religious Rites and Methods for the expiation of Guilt, or the averting of impendent Calamities (all which things have been practised in all Nations, from the beginning of the World to this day)? I say, what is the meaning of all this, un-

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less it was hereby meant to be signified, That there is a God which doth concern himself in the Affairs of *Mankind*, and who doth dispense, Good or Evil, to them, as they well, or ill, behave themselves towards him?

The Truth is, To say, that God doth not govern the World, is to say, that all Religion is a Cheat; and, that all Mankind, except a few debauch'd *Wits* in the more *polite Countries*, and a few *Brutes* in the very *barbarous* ones, (who are of no Religion at all) have been and are a company of credulous Fools. For this is certain, whatever Argument either *Jew*, or *Turk*, or *Pagan*, or *Christian*, can suggest to himself for the convincing him, that it is his Concernment, or his Duty, to worship God, or to be of any Religion at all, nay; or to make any conscience of any Action he does; I say, all these Arguments do not only prove, but suppose, that God both knows and orders the Affairs of the World.

Thirdly, It may likewise be as strongly proved from *Effects*; from the tracks and footsteps of a Divine over-ruling Providence, which are to be seen in the *Events* that happen in the World, which is what I call the *Voice of God in his Works*.

These are indeed so many and so visible, that whosoever hath either read History, or hath made Observations, must needs have taken notice of them.

If

If ever there were any extraordinary *Deliverances* vouchsafed to Kingdoms, or Cities, or particular Persons; or ever any remarkable *Judgments* inflicted upon any of these, which so carried the *Marks* and *Signatures* of God's Hand in them, that the One could not in reason but be *attributed* to the Care that he had; that *Religion* or *Innocence* should not be oppressed; and the Other must in reason be interpreted as a Divine Vengeance, that pursued the *Guilty* for *their Crimes* :

If ever there were any *Prophecies* that did punctally foretell a *Particular Event* that came not to pass till many Years after, and such an Event as was perfectly contingent, and depended upon the *Wills of Men* :

If ever there were any *Notices* given of *Approaching Calamities*, by Voices from Heaven, by strange Appearances in the Air, and such other like Prefages, not naturally to be accounted for :

If ever there were any *Apparitions*, any *Witchcraft*, any effects of a *Diabolical Power*, by which it may appear, that there are a sort of Invisible Beings in the World, which do bear ill will to Mankind, but yet are so curbed, that they cannot do all the Mischief they would :

If ever there were any *Miracles* wrought either by *Moses* and the *Prophets*, or by *Jesus Christ* and his *Apostles*, for the confirmation of the *Jewish* or the *Christian Religion* :

Lastly, If ever any Good Man did ever receive any Blessing, or avoid any Misfortune, which he might rationally look upon as an Answer to the Fervent Prayers that he had put up to God, or others had put up for him :

I say, If any of these things that I have now named be true (as all Histories give us a World of Instances of the truth of *all* of them, and as for *some* of them, I do not doubt but they fall within the compass of our own Observation and Experience.) I say, if any of these things be true, then have we a convincing Proof, that there is a Power that doth interpose in the Affairs of the World, superiour both to that of Nature, and to that of Mankind, and which moderates *all things*, according as it seems good unto him.

But in truth, we need not go to *supernatural Events*, or to *particular Providences* for the Truth of this : For, in my Opinion, the daily effects that every one of us sees and feels; the very Subsistence of the World for so many Ages, in that regular frame that it was at first ; and the fair Treatment and Encouragement (how unequally soever things seem to be distributed) which vertuous and religious Men have always found in it, and do yet find, notwithstanding that far the greatest number of Men are of another stamp : I say, these very things seem an Argument beyond

yond exception, That there is a God that presides over us, and takes care of us.

But, *Fourthly* and lastly, God has yet given us a further Proof of this, by his own many Authentick Declarations in the Holy Scriptures (which we call his *Word*.)

One of the main businesses of which is, to assure us, That *He rules in the Kingdoms of Men*, and disposeth of all their Affairs. Dan. 4. 17.

There He is set forth as the Author of all Events, both good and bad; so that *no evil happens in a City, but the Lord doth it*. Amos 3. 6.

There he is represented as the *searcher of all hearts*, the Judge of all Mens Designs and Actions, the Avenger of all Evil Practices, and the Refuge of all Good Men.

There we are told, that *He is the God of Battles*, and that *no King is saved by the multitude of his Armies, nor any mighty Man delivered by his own strength: but Salvation is from the Lord*. Psal. 33. 16.
And so are Disappointments.

There we are assured, that *He from his Habitation looketh down upon all that dwell on the earth. He fashioneth the hearts of them; he understandeth all their ways. And though many are the devices that are in their Hearts, yet it is his counsel only that shall stand*. Psal. 33. 14. Prov. 19. 21.

In a word, it is God (as the Apostle tells us) that *worketh all things*, and he worketh them all according to the counsel of his own will. Eph. 1. 11.
So that nothing comes by chance, nothing is

done in vain ; but all Events are in pursuance of a Design.

Nay, not so much as the Event of casting a Lot (which seems the most fortuitous contingent thing in the whole World) is left at random : For even in that Case *the disposal of the Lot* (as Solomon tells us, Prov. 16. 33.) *is from the Lord.*

All this is not only the Doctrine, but in a great measure the very Language and Expression of those Holy Books. And, what can we desire more ? Or, what words can we invent that shall declare more fully the thing we are speaking of ?

None can that I know of, except perhaps those of our Saviour, with which I shall shut up this point. *Fear not* (saith he to his Disciples) *Are not two sparrows sold for a farthing ? Yet not one of them falls to the ground without the will of your Father.* Nay, I say unto you, *the very hairs of your head are all numbered.* O wonderful this ! what ! God Almighty number the very Hairs of our Heads ! *Lord, what is Man, that thou shouldst have such respect unto him,* and do that for him which even the *nicest* and most delicate of Men never yet did for themselves ? But thus art thou pleased to express thy particular regard to the Sons of Men. Thus art thou pleased to let us see, that none of us are so inconsiderable, but that we are within the Verge of thy Providence, and Objects of thy Care. And therefore

Matt. 10.
29.

fore much more are *Cities*, and *States*, and *Kingdoms* so, wherein the Fortunes of so many Individuals are wrapt up.

O, blessed be God for his Love to Mankind! O, for ever adored be his Name, for thus humbling himself to take notice of us and our Affairs, and likewise for giving us such abundant Assurance that he doth so! Since therefore we have such mighty Evidence of all sorts, that *the Lord is King*, let the *Earth be glad*: yea, let the *multitudes of the Isles be glad thereof*.

And we shall still see greater reason thus to be glad, if we consider a little more particularly the *Rules* and *Measures* by which God administers the Affairs of his *Kingdom*: Which are not, as too often happens in *Human Governments*, Arbitrary *Will* or *Humour*, but perfect *Wisdom*, and *Justice*, and *Goodness*.

Tho' it be true what the Psalmist saith, *That Whatsoever the Lord pleaseth, that doth he in Heaven and in Earth, and in the Sea and all deep places*: Yet it is as true, that the Lord will never be pleased to do any thing, either in Heaven or in Earth, but what is suggested by infinite *Goodness*, and in such ways as are the Result of Infinite *Wisdom*. For as the same Psalmist tells us, *He loveth righteousness and judgment; the earth is full of the goodness of the Lord. He is holy in all his ways, and righteous in all his doings: and his tender mercies are over all his works.*

To

To say, That God deals *arbitrarily* with any of his Creatures ; or, that He dispenseth *Good* or *Evil* to them meerly *because He will*, without any other Reason, is in truth to disparage His Nature, and gives us such a notion of Him, as we have perhaps of some of the *Great Monarchs* of the World, but whom we are so far from esteeming the *Best Men*.

No certainly, if we Mankind find in our selves that the wiser and better we grow, the less are we led by *Humour* and *Will*, and the more do we shake off our Indifferency to *Good* and *Evil*, and the more steadily do we cleave to the eternal Laws of *Reason* and *Righteousness* in all our Actions: We may be sure that God, who is *Wisdom*, and *Justice*, and *Goodness* it self, can never in any of his Actions or Dealings with his Creatures, depart from these Principles.

The true Scheme of God Almighty's Government is plainly this.

His *Infinite Mind* clearly understood all the *Possibilities* of things long before they were in *actual being*. He knew what things were possible to be ; and how they would act if they were put into being ; and what the Events of all their Actings would be.

His *Infinite Goodness* moved him to put into *actual being* every thing that he saw was *Good* to Be ; and to give them all those *powers of Action* that they have ; and withal, to look after them so, as that both they and all their

their Motions and Actions should at last be to the Praise and Glory of the same Goodness, that first enclined him to create them.

His *Infinite Wisdom* contrived the Methods in which all this should be brought to pass, and so laid the *Scheme* and *Platform* of things, that nothing could happen in the whole Creation, from the beginning of the World to the end thereof, (tho' it was in it self never so bad, never so mischievous) but what both might and should be so ordered, as to be subservient to that end.

And lastly, The *Scheme* of Things being thus laid, His *Infinite Power* first produced *All things*, and still upholds *All things*, and from time to time, in their several seasons, actually brings to pass *every thing*, according to the Determinations of his eternal *Wisdom*. And tho' it doth it in ways secret to us, yet it doth it certainly and surely, and withal, most easily and gently, with the least violence to the establish'd *Laws* of *Nature*, and without any force at all upon the *Free Wills* of *Intelligent Beings*.

This I say, is the Account that both *Reason* and *Scripture* give us of God's Making and Governing the World. *Infinite Knowledge* is the Foundation of *All*. *Infinite Goodness* is the Author and Mover of *All*. *Infinite Wisdom* is the Contriver and Director of *All*. And *Infinite Power* executes *All*.

Admit now these Principles, and see what will follow from them. It

It will follow from hence, in the *first* place, that every Event that happens in the World, *is beautiful in its season*; as *Solomon* expresses it. That is to say, How unaccountable soever it may appear to us, yet there is a good Reason to be given, both why it happens at all, and likewise why it happens at that *time*, and with those *circumstances* that it doth. It helps to adorn the Great *Drama* and Contrivance of God's Providence, and Ministers to excellent Ends, tho' we poor Creatures do little apprehend how it makes for them. As indeed it is impossible we should, unless we had the whole *Comprehension* of *Things* in our Minds, and saw the *entire Scheme* of God's Government, from the beginning to the end. This must needs be so, if we be Govern'd by *Infinite Wisdom*.

Secondly, It follows from hence, that both *Good* and *Evil* are measured to Mankind according to their respective Capacities. If we be fit for Good, Good will come. If we deserve Punishment, we must expect that likewise. For, *All God's ways are equal*, tho' *Ours be unequal*.

And therefore it is the most unreasonable thing in the World to impute our Successes, whether they be Good or Bad, so wholly to the *immediate Hands* that managed our Affairs, as not in [the first place to take notice of the *Hand of God* in them.

There

There is a Divine Power that governs all these matters. And tho' it be true, that no Misfortune, no ill Success ever happens, but there is a *Human* Reason to be given for it; and it may be found out upon what occasion, or by what neglect, or thro' what ill management that Misfortune happened: Yet it is as true, that if those that managed for us had the Wisdom, and the Conduct, and the Strength of the very Angels of God, yet their Endeavours would not be effectual, for the making us happy, unless we our selves were in a Capacity of being so, by being proper Objects of God's Mercy and Favour. This must likewise be true, if perfect *Justice* govern the World.

Thirdly, It follows from hence, that even the severer Dispensations of God's Providence toward us; the things we complain of, and are uneasie under; our very *Calamities*, and *Misfortunes*, and *Disappointments*; even these are the effects of *God's Kindness*, tho' at the same time they may be likewise Instances of His *Justice*. That is to say, they are meant really for our *Good*, and will prove so, if we make that use of them we should do.

The very Nature of God is to do all *Good*, at all *Times*, to all his *Creatures*. For, He had no other End in making them, nor has he any other End in looking after them. But God cannot do good to All in the same way. *Correction*, and *Chastisement*, and *Punishment* is

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is in some cases more expedient for the bringing People to Rights, and promoting their true Interests, than the giving them all that their own Hearts can wish. In such cases therefore God must deal with his Creatures as every wise Parent deals with his Children. And tho' *these Chastisements* (as the Apostle tells us) *are not joyous, but grievous*, yet are they design'd for *the bringing forth the peaceable fruits of righteousness in all them that are exercised thereby.*

The truth is, we do not know what is good for our selves. We often wish for things, that perhaps, if our wishes were granted, would undo us. But our Happiness is, that God *knows* all, and so *tempers* all, that all Events, * even those that we are apt to look upon as the greatest Judgments, shall at last appear more visibly to have been the wisest methods that could possibly have been contrived for the doing the *Greatest Good* to us. And if they do not succeed accordingly, it will be our own fault.

This must likewise needs be true, if perfect *Goodness* govern All: For even *Justice* it self is but a different way of expressing *Goodness*. And all that, which we call *Judgment* and *Vengeance*, is unaccountable, unless it serve for the *doing Good* to the World.

Fourthly, and *Lastly*; From hence it follows, that all Events whatsoever, that ever did, or do, or shall happen in the World, either

either with respect to Nations, and Kingdoms, or with respect to particular Persons, are really the *Best* that could, or can happen. And if things were ordered otherwise, it would not be so well.

A strange *Paradox* you will say this is ; that not only the *Mischiefs* and *Calamities* that fall upon Mankind, but even their *Faults* and *Mis-managements*, nay, their very *Sins* and *Wickednesses*, should be for the best. But really so it is, and so it must be, if both infinite *Wisdom*, and *Goodness*, and *Power* govern the World.

Not, but that a particular Man's *Sins* may be the occasion of his *Ruin*, nay, and certainly *will* be so, if he persist in them.

And likewise the *Faults* of a *People* may, and will have such an ill influence upon the *Community*, as if they be not amended, the Desolation of the Nation may at *last* ensue thereupon.

But still, tho' every thing that happens do not prove for the *Good* of that particular *Person*, or that particular *People*, that is immediately concerned in the Event ; yet it will certainly prove for the *General Universal Good*.

So that, take all the whole *Series* of Events together, that have, or shall come to pass all the World over, we may undoubtedly affirm, that All things have been as well managed, as it is possible they could be, and will be so to the end of the World. And this

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this we our selves shall be satisfied of, when we come to be in a condition of making a just estimate of things.

For indeed, to suppose otherwise, is to say, either that *Infinite Wisdom* doth not act so *wisely* as it might do ; or, that *Perfect Goodness* might do more Good than it does do ; or, lastly, that *Omnipotent Power* cannot do every thing that is *possible*. All which Suppositions are plainly absurd and contradictory.

And now, if all these things be true (as they certainly are) how *natural* is the conclusion of my Text ? Since God is the *King* of all the World, and such a *King* likewise, that the *Measures* of his Government are exact *Goodness*, and *Wisdom*, and *Righteousness* ; what have all Mankind to do, especially *Good Men*, but to *Rejoice and be glad* ?

This is the *Psalmist's* Inference from this Doctrine. And this is the present Business of the Day : And therefore let us all practise accordingly. That is the only *Application* I desire to make of what hath been said,

And *Two* ways we ought to express our *Rejoicing*.

First, In a hearty sense of all God's *past* and *present Mercies* to us, and an actual giving Him our Thanks for the same,

Secondly,

Secondly, In a chearful dependance upon Him for his *Future Blessings*. Give me leave to speak a little to these two Points, and I have done.

First, Let us be heartily sensible of All God's *Kindness* to us, both *past* and *present*, and unfeignedly thank Him for the same.

It is very remarkable, that not only *David*, but the *Prophets* likewise, when they are treating of God's *Kingdom*, call upon the *Isles* in a particular manner to take notice of it ; [See *Isa.* xxiv. 15. xlii. 4, 10, &c.] as here in my Text, *Let the multitudes of the Isles be glad thereof* : As if the *Isles* in a more particular manner were to have a share in the Blessings of his Government. And, no doubt, it was so intended, and accordingly it hath so come to pass. For, it is the *Isles of the Gentiles*, by which Name the Scripture expresseth those Countries that were at the greatest distance from the *Continent of Judea* ; I say, it is these *Isles*, which now at this day (God's ancient People the *Jews* being for their *Infidelity* long ago rejected) are the principal Seat of his *Church* and *Kingdom*, and to which He vouchsafeth the Light of his Gospel, and the Means of Salvation ; so true is God to all his Promises.

But now, of all the *Isles of the Gentiles*, if any one above the rest hath felt the benign

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and gracious Influences of the *L O R D's* being our *King*, certainly *Ours* is that *Island*.

How wonderfully bountiful hath God been to us in a continued succession of *Publick Blessings*, even from the first beginning of *Time*, that we have had any *Memorials* of *Events* among us?

We had the Happiness to be early made a *Province* of the *Roman Empire*, and by that means were trained up to *Civility*, and *Arts*, and *Good Manners*.

That made way for the greatest Blessing that Heaven could bestow upon us, even the receiving *Christianity* : And that Blessing we had with the most early, being the first among the *Nations* that embraced it.

When through the just Judgment of God, *Barbarism* and *Ignorance* overspread the face of *Europe*, and by the occasion thereof *Superstition* and *Idolatry* made its way, and all the *Western Kingdoms* gave up their *Power* to a *Foreign Usurper* ; even then this *Island* made the longest stand ; nay, and was never so perfectly subdued, but that *Papery* was here a different thing, from what it was in the *Southern Climates*.

When the happy time came, that God thought fit to set on foot the *Reformation*, (having first made way for it, by the restoring of *Learning*) such was His particular Care of us, that this was one of the *first Kingdoms* that was brought over to it.

And

And we have this Advantage above all other *Reformed Churches*, that as our *Reformation* was regularly made, and by just Authority, so it was made most agreeably to the Pattern of the *Primitive Churches of Christ*.

And, God be thanked, according to the goodness of it, such hath been its Success ever since; for we have all-along, from that time to this, (except the interruption of a few Years in the late Times) served God in Peace and Happiness, under the same Establishment. And we trust we shall do so to the end of the World.

Many indeed have been the Oppositions and Disturbances, that have been given us by our Adversaries, both at home and abroad; but as manifold likewise have been our Deliverances, and that in a most wonderful manner.

I need not mention them, for they are known to us all.

How many *Secret Conspiracies* against our *Protestant Kings and Queens*, hath God Almighty's Mercy detected and defeated?

How many *Open Attempts* against our *Laws*, and against our *Religion*, hath He by strange Providences brought to nought?

More than once hath He by wonderfull methods preserved us, when we gave up our *Churches* and our *Liberties* in a manner as lost, and that in so easie and quiet a way, that

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there was no concussion of the Nation followed thereupon.

Are not these *Extraordinary Instances* of God's Kindness to a People? And, ought not we, who have receiv'd, and, do yet enjoy the *Benefit* and the *Comfort* of them, to remember them with *Thankfulness* all the *Days* of our *Life*?

But some of us, perhaps, are not now in a *Humour* to think of these things; our present *Circumstances* fill our *Minds*, and *Those* are difficult enough. Let our *past Deliverances* have been what they will, yet we are sure we are now in a *Hazardous Condition*, notwithstanding all the *Prayers* we have put up for better *Successes*.

That is too true: And I pray God make us all sensible of it; and especially make us sensible of the things that have caused it, namely, our *Ingratitude* for God's former *Mercies*; our *Lewdness* and *Debauchery*; the *Spirit of Atheism* and *Profaneness*, and *Irreligion*, that still reigns among us as much as ever; and above all, our *unaccountable* dividing our selves into *Parties*, and pursuing particular *Piques* and *Quarrels*, not only to the *neglect*, but to the plain *ruin* of our common *Interests*.

These are the things that have hindred our *Successes*, and provoked God's *Displeasure* against us; and till these things be amended,

amended, I am afraid, we shall never be a happy Nation.

But yet, notwithstanding our high Provocations, yet so gently hath God corrected us, and even in his *Judgments* so much hath He remembred *Mercy*, that we have all reason to rejoyce at the Benignity and Kindness of His Dispensations towards us; nay, and to render Him our most hearty and solemn Thanks, for the Mercies that he hath bestowed upon us, even with respect to the Matters we complain of.

For God hath really so far heard our Prayers this Year, that He hath given us the most important Successes, tho' not the Successes we desir'd.

He hath kept the *War* at a distance from us: and we have, under the Happy Government of *Her Majesty*, lived free from all Disturbance at home; every Man *sitting under his own Vine, and his own Fig-tree*, (as the Prophet speaks) enjoying his Religion and Rights in perfect Peace; and with a bountiful Provision likewise, from God's Hand, of all the Things that were either needful or convenient.

And as for our Successes abroad, tho' it is not proper for me to talk of those matters, yet I believe thus much I may decently and truly say, That tho' the *King* had not the *Victory*, being over-power'd by *Numbers*; yet he gained more *Honour*, and sustain'd less

Loss than those that boasted of the Victory.

And which is yet more, God hath not only Preserved his Person, amidst the infinite Hazards he was continually exposed to, and Returned him safe to us, but returned him likewise with such Reputation for his Courage, and Vigilance, and Conduct in the Difficulties he had to struggle with, as hath gained him the highest Esteem among his Enemies, and therefore ought much more to endear him to his own Subjects.

And now, let all this be considered, and then let any Man say, that really loves the Interest of his Country, whether we have not reason to look upon these things as Great Blessings; and as such, to return our Solemn Thanks to God for them.

And then in the Second place, as to our Future Successes, let us all chearfully depend upon God's Providence, and trust in his Mercy for them.

This is all the Rejoycing we can express as to Future things; and this is that which the Apostle calls *Rejoycing in Hope*.

And surely great Reason have we thus to do, when we consider who it is that orders our Affairs; One, whose Kindness we have no reason to doubt of, having had so many Experiences of it, even beyond our hopes and Expectations: And one likewise upon whose

whose Power we may securely depend, since *His Arm is not shortned*, nor ever can be, how much soever our *Arm of Flesh* may.

God Almighty is our *King*, and He both certainly *knows*, and will certainly *do*, that which is *best* for us, provided we take care to do that which becomes *us*.

Away therefore with all *Fear*, and *Distrust*, and *Despondency*; it is an Argument of *Infidelity* and *Irreligion*, as well as *Cowardise*, to *despair of the Commonwealth*.

We are in as good Hands as it is possible for us to be: Nay, we our selves cannot wish to be in any other.

Let but us do our Parts, by qualifying our selves for God's Mercies; and that is to be done by contributing our best Endeavours every Man in his Place and Station, to the Service of the Publick; and then we may safely cast all our care upon him who careth for us, and we may be sure we shall not be disappointed.

This Method, as it is much more easie, so we shall find it much more conducing towards the obtaining the Successes we desire, than *Complaining*, and *Fretfulness*, and a tormenting *Anxiety* about our Affairs.

We may indeed, by our *Peevish* and *Querulous Humour*, disquiet our selves, and put others into a *Ferment*, nay, and at last, perhaps, may contribute a great deal to the *Glory* of hindring and defeating the most wise Coun-

selves that are proposed for our *Safety*; but that is the greatest Point we gain.

God Almighty will not alter his Methods for any of our foolish *Passions*; but there is a way to prevail upon God himself, to do for us all that our own Hearts can desire, provided that which we desire be good for us; and that way is, to *own* Him and his Government; to *love* him, and to *serve* him; to be *thankful* for his Mercies; to be *easie* and *cheerful* under all his Dispensations to us; and lastly to refer our selves entirely to his Wise Counsels, and to *trust* in his *Mercy* for all that is come.

Great indeed, and wonderful, are the Promises that are made to those that put their

Jer. 17. 5. *Trust in God. Cursed (saith the Prophet) be the Man that trusteth in Man, and maketh Flesh his Arm; But, Blessed is he that trusteth in the Lord, and whose hope the Lord is. Many sorrows)* (saith the Psalmist) *shall be to the wicked: But whoso trusteth in the Lord, mercy shall embrace him on every side. And again, O taste and see, how gracious the Lord is: Blessed is the Man that trusteth in him.*

Psal. 32. 10.

34. 8.

If now we believe these things, (and if we be Christians, we do and must believe them) consider, I beseech you, the *Use* we are to make of them.

What have we all to do? Let our late *Disappointments* have put us into never so bad a Humour; let our present *Circumstances* be entangled with never so many *Difficulties*; yet

yet what have we all to do but to Rejoyce in
G O D, and to Trust in his Mercy?

All is well, and All will be well for ever to
them that Love God, and put their Trust in
Him.

*Sing we therefore unto the Lord a New Song :
Let the Congregation of Saints praise him. Let
Israel rejoyce in him that made him : And let
the Children of Sion be joyful in their King.
God is the King of all the Earth, let us sing
praises with understanding. The Lord hath
pleasure in his People : He will for ever help the
meek hearted : For his delight is in them that
fear him, and that put their trust in his Mercy.
He is our Help and Strength, a very present help
in Trouble : therefore will we not fear, though
the Earth be moved, and though the hills be car-
ried into the midst of the Sea : Though the Wa-
ters thereof rage and swell, and the Mountains
shake at the tempest of the same. Even in that
case, the Rivers of the flood thereof shall make
glad the City of God. All the Blusterings and
Storms that threaten God's People, shall turn
to their Advantage, and shall really at length
prove matter of rejoycing to them, how terri-
ble and dreadful soever they appeared at first :
For, as it there follows, God is in the midst of
her, therefore shall she not be removed : God will
help her, and that right early. God will be
with his Church, and will deliver his People
whenever it is proper and seasonable so to
do.*

Nay,

Nay, let the *Worst* come; tho' we were reduced even to the utmost Extremities; which yet, God be thanked, we neither are, nor, I hope, ever shall be; yet even, in that Case, the Consideration that *God is our King*, ought not only to support us, but to fill us with Joy. Even in that Case, every Good Man should bear his part in the Song of the Prophet *Habakkuk*, (3. 17.) with which I conclude.

Although the fig-tree shall not blossom, neither shall fruit be in the vine: Although the labour of the olive shall fail; and the fields shall yield no meat: Although the flock be cut off from the fold, and there be no herd in the stalls; yet will I rejoyce in the Lord, I will joy in the God of my salvation.

SER.

SERMON XIV.

Preach'd before the

King and Queen

A T

WHITE-HALL.

PROV. iv. 23.

*Keep thy Heart with all diligence, for out
of it are the issues of Life.*

TH E Argument with which this Audience was entertained the last Lord's Day, being the *Government of the Tongue* ; I cannot think it improper or unreasonable for me, who have the Honour to come next, to treat about the *Government of the Thoughts* : There being a near relation
between

between these two, and a necessary dependence of the one upon the other.

Our *Words* indeed are more easily governed than our *Thoughts*, because they are more in our Power. But it will be impossible either to govern our *Words* or our *Actions*, as we should, unless we first bring our *Thoughts* in some measure under Government.

I must confess this Argument of the Government of the *Thoughts*, though it be a very useful, yet it seems also a very nice and difficult one, through the great variety of Cases, arising from Mens different Tempers, which will not come under the same Rules, and yet ought to be provided for. But however, this shall not discourage me from undertaking this Argument; it shall only make me more careful as to what I say about it. That is, to have respect, as much as I can, to all sorts of Tempers, and to deliver what I have to say with so much Plainness, that every body may go along with me.

The *Words*, upon which I ground my discourse, are those of *Solomon*, which I have read unto you, and which contain one of those Precepts that he lays down for the Religious Conduct of our Lives. *Keep* (saith he) *thy Heart with all diligence, for out of it are the issues of Life.*

Not to trouble you with what others have said upon this Text, I take the true Meaning of it to be this.

By

By the [*Heart*] here, which we are exhorted to *keep*, we are to understand the *Inward Thoughts* and *Motions*, and *Affections* of our Souls or Spirits ; all which in the inspired Writings are constantly said to be seated in the *Heart*. This undoubtedly is the Scripture-Notion of the *Heart*.

And when we are here bid to *keep our Hearts with all diligence*, I think there is no question to be made, the Meaning is, That we should diligently attend to the *Thoughts* and *Motions*, and *Affections* of our Minds ; that we should watch them narrowly, lest at any time we should give our Consent to something we ought not. This is the meaning of *keeping our Hearts with all diligence*.

And then a Reason is added, why it concerns us thus to keep them. And that is this, Because *out of the heart are the issues of Life*; What is the Meaning of that Phrase? Plainly this. The *Issues*, the *Fruits*, the *Effects* that are shewn in our *Lives* and *Conversation*, do certainly proceed from the *Heart*, and therefore, accordingly as that is well, or ill *guarded* or *kept*, so will our *Lives* and *Conversations* be. The *Goodness* or *Badness* of our *Lives* doth altogether depend upon the attending or not attending to the *Thoughts*, and *Motions*, and *Inclinations* of our *Minds*. As our *Caution* and *Watchfulness* in this Point is greater or less, so will our *Course of Life* be better or worse. And therefore it concerns us

us all, that mean to live well, to be infinitely careful in this matter.

This is a plain Account of the Advice that is here given us. So that you see, if I mean to discourse pertinently to my Text, my Argument must be (what I said) the Care, and Management, and *Government* of our *Thoughts*, as they fall under a Religious Consideration.

In treating of this Argument there seem to me *Two Things* needful to be done :

First, To give an Account what Power a Man hath over his own *Thoughts*.

Secondly, To shew wherein the Art of *Governing* of them doth consist.

It is indeed this *second* thing which my Text naturally leads me to speak to : But I cannot speak to that to any purpose, till I have made way for it by clearing the *first*. It is in vain to give Rules about the *Government* of our *Thoughts*, till we know how far we have the Power over them ; how far they fall, or do not fall, under our Conduct and Management.

And I must needs say, that most of those I have met with, that have discours'd about the *Government* of *Thoughts*, by not inquiring into, and settling this Point, have been so far from benefiting all their Hearers, that desired to receive benefit by their good advices, that to several of them they have done
harm :

harm : Because as to *them* their advices have been perfectly unpracticable. Now those that by their own Experience found them to be so, instead of considering that that Teacher might be in a mistake, or that He did not sufficiently weigh and examine the Case of all Persons he gave his advice to, have peremptorily concluded that they themselves were in the fault, and therefore they were in an evil condition, because they found themselves not able to live up to what was advised them.

The *first* Question then is, *How a Man hath power over his own Thoughts.* There is not indeed any single Answer to be given to this Question, that will fit all Men. For that is impossible. It would be as unreasonable to demand it, as it would be to require of a Workman to make a Garment, that should fit all sorts and sizes of Men.

Some Men by the very Principles of their Make and Constitution, are much better able to govern their Thoughts than others. Some that are naturally weaker, have by long use and many tryals obtained a greater power over their Thoughts than others. Again, the same Persons that at sometimes have a greater power over the motions of their Minds, may at other times have a less Command over them ; and this according as their Health, or their Business, or a hundred Contingencies of outward things do affect them. So that all that can be done, as to this matter, is to lay down

down some general Propositions, which every Body is to apply to himself as there is Occasion. And Five of this kind I have to offer, and which, I think, will take in all, or the greatest part of what belongs to this Argument.

The *first* Proposition I lay down is this, That the first Motions of our Minds are very little, if at all, in our power.

By the *first Motions of our Minds*, I mean those sudden Thoughts, or Apprehensions, or Passions, or Desires, which are excited in our Minds by any Object that is at that time presented to our Imagination; As to these, I say, we are not so much Masters of our selves as to be able to stop them; nay, tho' perhaps they be very irregular. And the Reason is, because they are produced so quick, that there is not time enough given for Reason to interpose.

There is no necessity indeed that a Man should give Consent to these Motions; but as for their coming into his Mind, he can no more help it, than he can help his present Temper, or the present Circumstances he is engaged in.

Thus for Instance. Do you think it possible for a Man that is of a Fiery Passionate Temper, to avoid the feeling a sudden Remorsement of Anger arising in his Mind, if he meets with any unexpected Affront or other great Provocation? Or for a Man that desires

or

to be well thought of, not to entertain some Vanity of Imagination, when he hears himself commended or flatter'd? Or for a Man that is addicted to Pleasures, not to feel some irregular Inclinations in himself towards the gratifying his Appetites in those things, when he hath all the Temptations before him? And thus in all other Cases.

I grant indeed that a Man by long Consideration, and a serious exercising himself in the ways of Vertue and Piety, may bring himself to that Temper, that he shall not have so many irregular, undecent Motions in his own Mind, upon any occasion whatsoever, as he was wont to have; and that those that were formerly *Temptations* to him, will at last be none: But still I say, the first Motions and Workings of his Mind however they be occasioned, are in a great measure out of his power; he cannot stop them; and therefore the *Art of governing his Thoughts* doth not lye there.

The *second* Proposition I lay down is this, When a Man's Mind is vigorously affected and possessed, either with the outward Objects of sense, or with inward Passions of any kind, in that Case he hath little or no Command of his Thoughts. His Mind at that time will be in a manner wholly taken up with that it is then full of: Nor will he be able, till those Impressions be worn off, to think freely of what he pleaseth.

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Thus

The Fourteenth Sermon.

Thus for Instance, When a Man is under a sharp, tormenting Pain; as he cannot avoid the *feeling* of that Pain, so neither can he avoid the *thinking* of it. When one is full of Grief for the loss of a dear Relation; or transported with Passion for some unworthy usage he hath met with: It is in vain to say, Pray think not of these Matters; for these things must and will in a great measure employ his Thoughts, till his Passions do cool, and the Impressions that caused them be vanished.

Thus, for a Man to come from some Business in which he is more than ordinarily concerned; or from the hearing some very good or very bad News; I say, to come fresh from this to the saying his Prayers: I do not, I cannot wonder, that in this case his Mind will be much upon his *Business*, or his *News*, notwithstanding all his endeavours to the contrary.

For the Nature of Man is such, that he cannot so on a sudden turn his mind from one *Business* to another; but that if he did closely and vigorously apply himself to the first *Business*, his Thoughts will for some time run upon it, even after he hath applied his Mind to the other.

I do not deny, but that a Man may often so order his Affairs, as to be able to keep his Mind clear and free from such Prepossession as I am now speaking of, so as that when he comes to apply himself to any *Business* he

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hath a mind to, he may intend it with his whole Might. But this I say, If our Minds be once engaged with warm Thoughts about any thing; it is very hard, if not impossible, to get them disengaged on a sudden. So that the *Art of Governing our Thoughts* doth not much lie in that neither.

Thirdly, There are some Cases likewise, where a Man's Thoughts are in a manner forced upon him, from the present Temper and Indisposition of his Body. So that though he be in no Passion, though there be no unusual Objects of Sense that excite those Thoughts in him; nay, though he never so much resolve not to think upon those things; yet so long as that Habit of Body lasts, he cannot avoid those kind of thoughts: So that in this Case also, there is little room left for the *Government of Thoughts*.

That which I now say, happens frequently, not only in all sorts of Distempers where the Brain is visibly disturbed, as in Feavers, and the like; which often cause a thousand delirious Fancies, and sometimes down-right Madness and Distraction: But also in other Cases where there seems to be no Fever, or other visible Distemper; nor doth the Brain, as to other matters, seem to be at all disorder'd; but the persons, in all appearance are found both in Body and Mind.

And this is the Case of some deeply *Hypochondriac* Persons; many of which will be
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haunted with a *Sett* of *Thoughts* and *Fancies*, that they can by no means get rid of, though they desire it never so earnestly.

Sometimes they cannot get it out of their Heads, but that they are *Atheist* and *Infidels*; they neither believe in God nor in Jesus Christ, nor have any sense at all of Religion.

Sometimes they are tormented with *Blasphemous* Thoughts, and they cannot set themselves to the Performance of any Office of Devotion but a thousand impious Fancies will come in and spoil all.

Sometimes they fancy they are guilty of several grievous Crimes, which it is to be hoped it was hardly possible they should be guilty of: nay, you cannot convince them but that they do every day commit some of these Crimes, because they imagine they give consent to them.

And whilst these sorts of Thoughts fill their Imaginations, there is not a Passage in the Bible that they read, nor a Sermon that they hear, but they find something in it, which they do so perversly apply to their own Case, as thereby to increase their trouble, but not get any relief.

I have known several well-disposed Persons, and some of them sincerely Pious, that have been in this Condition.

What now is to be said to this? Why, it is very certain that all these Thoughts and Fancies are thrust upon them, and are not the

free,

free, natural, voluntary Operations of their own Minds; but the effects of Vapours or *Hypochondriac* Melancholy. Nor can the Persons themselves any more help their thus Thinking, or Fancying, than they can help the Disturbances of their Dreams when they have a mind to sleep quietly. Indeed we may properly enough call these *Fancies* of theirs, their *waking Dreams*; as their *Dreams* are their *sleeping Fancies*.

Well, but now of all Persons whatsoever, these People are most desirous to have *Rules* given them for the *Government* of their *Thoughts*. And I cannot blame them, because their *Thoughts* are certainly very Troublesome. But truly, if we should speak pertinently to their Case, instead of giving them Advices for the regulating their *Thoughts*, they should rather be advised to look after their *Bodies*, and by the help of good Prescriptions to get rid of those *Fumes* and *Vapours* which occasion these *Fancies*. When the Cause is removed, the effect will soon cease. I do not in the least doubt, whatever these People may think of their own Case, but that this is as properly a *Bodily* Disease as a *Feaver*, or *Fits* of the *Falling Sicknefs*.

In the mean time, while they are in this Condition, whatever *Rules* are proper to be given to other Persons for the *Government* of the *Thoughts*, of all People living those *Rules* do the least concern them. For those *Thoughts*

which they complain of, do not at all fall under Regulation or Government; because they are suggested to their Minds whether they will or no. And for my part, I think it a great deal more advisable (if it could be) to neglect and despise them; than to be perpetually struggling and disputing with them, and vexing themselves about them.

But, you will say, If Men be such Slaves to their *Thoughts*, and are thus necessarily passive under them, where is the Freedom of *Thought*? To this I answer,

In the *fourth* place, out of these *three* Cases I before mentioned, we have *Liberty of Thinking*, and may chuse our own *Thoughts*. And that Liberty and Freedom we have in *Thinking*, doth, to my apprehension, mainly consist in this, *viz.* That all of us (who are not in the Circumstances I have been hitherto speaking of) can, if we please, apply our Minds more vigorously to one sort of thing than to another; and accordingly as we do thus apply our Minds, so will the most of our *Thoughts* be.

It is in our power among the multitude of Objects which present themselves to our Mind, (as for Instance, *God, Vertue, Holiness, Heaven, Wealth, Power, Greatness, Preferments, Fine Cloaths, Splendid Equipage, Sensual Pleasures, Recreations, Divertisements, Knowledge, Learning, Arts*, and the like :) I say, that among all this multitude of Objects that pre-
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sent themselves to our Minds) it is in our power to determine our selves, which of them we will dwell upon, and make a *Business* of. And accordingly, when at any time we have pitched upon any of them, as a *Business*, it is in our power to mind that *Business* either more or less diligently. And if it be such a one, as that we mean in good earnest to concern our selves about it, it will then so fill our Minds, as that by attending to that, we shall either prevent in a great measure other Thoughts from coming into our Heads; or if they do come in, they will not long stay there, but will very speedily give place to that which is our main *Business* at that time.

And the Reason of this is plain; Because our Natures are of that Make, that two things at once cannot well possess our Minds; and therefore if we be intent about one thing, we cannot have much room or leisure for Thoughts of another Nature.

But then *Fifthly* and lastly, Though this that I have said be the true Nature of that power we have over our Thoughts, as to the directing them to a particular Object: Yet there is another power we have over them, that ought here more especially to be considered; because in it are laid the very Foundations of *Vertue* and *Vice*, and upon account of it, all our thoughts become either morally good or evil.

That which I mean is this. Though we cannot in many Cases, think always of what we would; nay, though we cannot hinder abundance of Thoughts from coming into our Minds against our will: Yet it is always in our power to assent to our Thoughts, or to deny our Consent to them. And here it is that the *Morality* of our *Thoughts* begins. According as we *Assent* or *Dissent* to the *Motions* that are made in our *Minds*; so will our *Thoughts* have the *Notion* of *Vertuous* or *Sinful* Thoughts.

When any *Temptations* are presented to us from without, we cannot perhaps (as I said before) avoid the feeling an irregular *Passion*, or *Motion*, or *Inclination* stirring within us upon occasion thereof: But yet at that very time it is in our power, whether we will comply with those *Passions* and *Inclinations*, or not; whether we will consent to them, or not; whether we will pursue them further or not. Now if we do not consent to them, but endeavour to stop, and stifle, and resist them as soon as we are aware of them, there is yet no harm done. Our *Thoughts*, how undecent or irregular soever they were, are rather to be accounted the *Infirmities* of our *Corrupt* Nature, than our *Sins* properly so called.

And thus it is likewise as to our *Wandering Thoughts* in our *Prayers*. If we strive against them, and endeavour to keep our *Minds* in a
Devout

Devout Composed Temper, and attend as well as we can to the Duty we are about : I say, if we do this, I hope those *Distractions* and *Wandrings* will never rise up in Judgment against us.

And as for the frightful *Blasphemous Fancies*, which, as I told you, some, even Pious Persons are tormented with : As to them, I say, they, of all other irregular *Thoughts*, have the least danger of Sin in them, though they be not so solemnly and formally disputed with, and contested against. Because indeed they are so terrible in their own Nature, that no Man in his Wits, and that hath any sense of God or Goodness, can be supposed to consent to them. They are indeed great *Infelicities*, but by no means any *Sin*, any farther than we approve of them ; and to approve of them, for any tolerable good Man is impossible.

But then on the other side, If we consent to any wicked Motion or Inclination that we feel in our selves ; let it come in how it will, never so suddenly, never so unexpectedly ; if we close with any *Thought* that prompts us to Evil, so as to be pleased with it, to delight in it, to think of pursuing it, till it be brought into Action : In that case we are no longer to plead our *Original Corruption* ; for in that very Instant we become *Actual Sinners*, Actual Transgressors of the Law of God, the Obligation of which reaches to our very Hearts and

and Thoughts as well as our Actions. Tho' yet we are not so great Transgressors, so long as our Sin is only in Thought, or Desire, or Purpose; as if it had proceeded to outward Action.

All this is taught us for true Divinity, by no less an Author than St. James, in the first Chapter of his *Epistle*, v. 13, 14, 15. *Let no man say when he is tempted, I am tempted of God; for God tempteth no man. But every man is tempted when he drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth Death.*

Which passage of the Apostle doth plainly contain these *three* Propositions.

First, That no Man is drawn to commit Sin by any State or Condition that God hath put him into; no, nor by any Temptation, either outward or inward, that is presented to him. It is not a Sin to be tempted; no, nor to feel that we are tempted by some disorderly Inclination that arises in our Minds thereupon.

But, *secondly*, then our Sin begins, when we yield to the Temptation, when we are *drawn away by our own Lusts, and enticed*, when they get the Victory over us, and we do consent to them. Then *Lust hath conceived, and bringeth forth Sin.*

But, *Thirdly*, Though the very consent of our Wills to a Temptation, be a Sin in us; yet

yet that Sin is not so great as it will be afterwards, if it be brought to Action. Sin in the desire or purpose, is but a *Embryo*; it is but the first Rudiments of Sin, but when it comes to be acted, it is then a Sin in its full dimensions; and the Consequences of it may be Fatal without Repentance. *Sin when it is finished bringeth forth Death.*

Having thus given some Account, how far our *Hearts* or *Thoughts* do fall under *Government*; I now come to my *Second Point*, that is, to treat of the *Art of Governing them*, or to lay down the necessary *Rules* and *Directions* which are to be observed in order thereunto.

And we shall not need to go far for these *Rules*, for they will all naturally flow from the Principles I have already laid down. And I think, they may conveniently enough be reduced likewise to these *Five* following.

First, From what hath been said, it appears, that the *First* and great Point to be done by us, if we would keep our *Hearts* in a good Frame, and order our *Thoughts* to good purposes, is, that we rightly pitch our main Designs; that we chuse that for the great business of our Lives, that really ought to be so.

Now what that is, can bear no dispute with any Man that will fairly use his Reason. For certainly, that which is our greatest Concernment in the World, ought to be our greatest Business and Design in the World.

And

And it is evident to every one, that believes he hath a Soul to save, that his greatest Concernment of all, is, to approve himself to that God who made him, and disposes of all his affairs ; and who accordingly as we sincerely endeavour, or not endeavour to serve him, will make us either very Happy, or very Miserable, both in this Life and the other. So that there can, as I said, be no Dispute about what ought to be the greatest Business and Design of our whole Lives, and to which all other Businesses must yield.

Now if we be so wise, as really to propose this as our main End, and resolve to mind it, and follow it as such ; I say, if we be so wise as to do this ; we have made a very great step towards the obtaining a security to our selves, that the greatest part of our Thoughts and Desires, and Affections, will be such as they should be ; such as will be acceptable to God, and satisfactory to our selves.

For as I told you before, whatever is our main Business, be it what it will, it will, in a great measure, draw all our Thoughts to it. Our Natures are so contrived that we must always be thinking of something or other. But then they are so contrived likewise, that we think most of that, which is most in our Eye, most in our Esteem, most in our Pursuit. And this is that which our Saviour tells us ; *Where your treasure is, there will*

will your heart be also. Whatever it be that you place your Happiness in, upon that will your Thoughts run ; upon that will your Desires, your Inclinations, your Affections, be fixed:

We have a World of instances of the truth of this every day before our Eyes. If a Man hath set his Heart on *Money*, and proposeth it to himself, as the *Business* of his Life, to be Rich : Why, I dare say, such an one will own to you, that most of his Thoughts are upon that Project ; and that he finds it so far from being difficult to keep his Mind close and steady to his *Main Interest*, as he calls it ; that it is rather difficult to him to think of any other Matters.

If a Man be given up to *Pleasure*, and thinks nothing worthy his living for, but Wine and Women, and good Eating and good Company ; Is it not natural to such an one to bend all his Thoughts that way ? Or doth he put any force or violence upon himself, in thinking and contriving all the day long, how to bring to pass the Gratification of his Lusts or his Appetites ?

Why, my *Brethren*, if we did all of us in good earnest make the Service of God, and the purchasing Heaven and Happiness to our selves, as much our *Business*, our End, our Design, as these Men make Wealth or Pleasure to be theirs, we should certainly be thus affected. The common Course of our *Thoughts*
would

would naturally and easily, without the least constraint, run upon those Objects : And we should take as great delight in Thinking of *our* Treasure, and Contriving for the obtaining of it ; as they do in Thinking and Projecting for theirs.

I say, Thus it would be with us. For I cannot for my Life apprehend, what Charms there can be in Worldly or Sensual Things, to attract a Man's Mind ; what Fetters there can be in them, to *bind* his *Thoughts*, and tye them to themselves : But that there are the same, or greater, in Vertue and Goodness ; in the Love and Favour of God ; in a Pure Conscience here, and Eternal Glory hereafter : Always provided, that they are as much made the Objects of our Choice and Pursuit, as the other.

And therefore I cannot but suspect, where we see Men so very cold and backward to Spiritual Things ; and so apt to spend all their Thoughts upon trifling, vain, or worldly Matters, that it is with a great deal of Pains and Reluctancy, that they can bring themselves to think of their Everlasting Concernments : I say, I cannot but suspect that these Persons have not yet *laid up their Treasure in Heaven*, as our Saviour expresseth it ; they have not yet so wholly devoted themselves to the Service of God, as to make it their *Main Business*. When once they have done that, I dare assure them, they will find it so far
from

from being a force upon them, to think of good things, that it will be very natural to them; and they will find the greatest Pleasure in the World in so doing.

Secondly, Whoever would keep his Heart always in a good Frame, and be able to give a good Account of his Thoughts to God, must have an especial care to avoid *two things, viz. Idleness, and loose Company*. For both of these do strangely unhinge a Man's Mind; and disarm it of that Severity, which is its best guard and defence against Evil Thoughts; and make it become an easie prey to every Temptation that will attack it.

A wise Man should never be at such a pass, as to say, *I have nothing to do, I do not know how to spend my next Hour*: But should so order the Course of his Life, that all the Portions of his Time, as much as is possible, may be filled with some useful, or at least some innocent Employment.

It is *Idleness*, and having nothing to do, that is the Mother of most of those vain, and unprofitable, and sinful Fancies, in which some Men spend their days. And whereas Temptations do now and then come in the way of other Men; the *Idle* Man is forc'd to seek out Temptations for the shipwark of his Vertue. And therefore no wonder if he that seeks them, finds abundance of them.

And truly, *Loose and Impertinent Conversation*, which was the other thing I named, though

though it looks something with a better Grace, yet is not much better than Idleness. For where-ever it is much used, it will so emasculate a Man's Mind, and take off the edge and vigour of it, as to serious things, that he cannot easily get it into a good Frame again. *Evil Communication* (saith St. Paul) *doth corrupt good Manners.* And therefore those people, a great part of whose Life is taken up in gadding up and down; in Play; in merry Meetings; in telling or hearing idle Stories, and the like: It is impossible but their Thoughts and Inclinations, and the whole Frame of their Hearts will be suitable; that is to say, very frothy; very light and foolish; not to say, profane, and wicked, and Atheistical too, if the Company they much converse with, be of that strain.

Thirdly, Another thing of great moment, for the *keeping our Hearts*, is, to be as attentive as is possible to the *first Motions* of our Minds; and whenever we find that they tend toward something that is forbidden, to stop them as soon as we can.

We cannot, as I told you before, often prevent irregular Desires, or Passions, or Inclinations, from arising in our Minds, upon sundry occasions. But this we can do: As soon as we are aware of them, we can refuse our Consent to them; (and in that Case I hope they will not be imputed to us as Sins;) Nay, not only so, but we can refuse their breaking

breaking out, or shewing themselves in our *Words*, or our *Actions*. For the Motions of our outward Members are all at our Command, though the first Motions of our Minds be not.

Here therefore will ly a main Point in the Art of well governing our Minds and Thoughts. You cannot perhaps, for instance, prevent a sudden Passion of *Anger* from rising in your Minds upon *twenty* Accidents; But as soon as you feel this Passion, you can thus far stifle it; you can seal up your Mouth, so that the Passion shall not vent it self in unseemly Words; And if you will withdraw that Fuel from the new-kindled Fire, it will be soon extinguished, and die. Whereas if you suffer it to break out in bitter Speeches and Expressions, it will flame beyond measure.

Thus again if any undecent, impure Fancies or Desires should be excited in you upon any occasion: It was not perhaps in your power to keep them from coming into your Minds: But it is in your power to withdraw from the Temptation that caused them; and to endeavour to direct your Thoughts to some other Object; at least not to proceed one step in any outward Action towards the accomplishing of those Desires. If you take this Course, the Disturbance of your Mind will soon cease, and you will return presently to your ordinary Temper.

And let me tell you this farther: That by your being thus careful to resist and smother the first beginnings of Sin, you will not only preserve, in a great measure, the Innocency of your Minds under the present Temptation; but you will also have this farther advantage, that by this means, you increase your Power over your Thoughts, against the next time that the Temptation returns. Every check you give to the first motions of Sin, makes the next assault of them the less furious. And if you do constantly use your selves, thus to Guard and Watch over your Hearts; you will in time obtain such a Command over them, that you will not be troubled with a quarter of those irregular desires, and passions, which heretofore upon several Occasions used to be kindled in you. By this Method you will strengthen your Faculties, and enlarge your Powers; and by degrees bring your selves to that happy Temper of Soul, that there will be no great *War* between the *Law* of your *Members*, and the *Law* of your *Minds*: But the *World* and the *Flesh* will be *Crucified* to you, as you are to them; that I may use St. Paul's Expressions.

But then *Fourthly*, That you may be able not only to keep *bad* Thoughts out of your Minds; but also to have a constant spring of *good* ones; there are some particular *Exercises* very proper for this purpose to be recommended. Such I mean as these, *Converse with*

with discreet and pious Persons; Reading good Books, especially the *Holy Scriptures*; taking times of *Meditation* and *Recollection*; and above all, *Fervent* and *Constant Prayer to God*.

It is not to be told how every one of these things doth help to inspire us with good Thoughts and Purposes.

A little passage now and then, though but occasionally dropt in Conversation, that is to the business of *Vertue* and *Goodness*, will supply us some times with matter for good Thoughts for a considerable while after. What lasting Impressions then, do you think, would be left upon our Minds, if we made it our constant Exercise every day, to read or hear something out of the *Bible*, or some other good Book, with a design to grow Better thereby?

But above all things, we must take care to be diligent and serious in our *Applications* to the Throne of Grace: It is Hearty Prayer and Devotion, that, when all is done, will prove the most Effectual Means, for the keeping our Hearts steady to that which is Good, and securing them from the pollutions of the sensible Earthly Objects that do surround us.

O therefore let us be constant in our Religious Offices. Nay, let us take every opportunity that our Affairs will allow us, of raising our Minds to God, and thanking him for his Infinite Love and Goodness to us; and imploring the continual Influences of his Grace

and Holy Spirit, and re-inforcing our Vows and purposes of persevering in his Service.

By this means we shall come to lead Spiritual Lives indeed. Our Souls will be a perpetual Fountain of good Thoughts. And while we live here, our Conversation will be in Heaven. For God and Christ, and the things above will have our *Hearts*, though the World hath our *Bodies*.

But then, in the *Fifth* and last place, Notwithstanding what I have hitherto said, concerning the *Diligence* with which we are to *keep* our *Hearts*; yet this is always to be remembred, That with our *Diligence* we must be careful to joyn *Discretion*.

My Meaning is this, We must have a care not to *intend* our Thoughts immoderately, and more than our Tempers will bear, even to the best things: But we must so *keep* our *Hearts*, as at the same time to preserve our *Healths*, and keep up the Vigour of our Minds.

And the way to do that, is, Not to put them too much, or too long, upon the stretch at any one time: But to relax them when there is occasion, and to let them run out, and entertain themselves upon any thing that comes next to hand, so long as it is *innocent*.

It is a vain thing to imagine, that we can always be thinking of our great Business; or that we can always be a Praying, or Reading, or Meditating; or, that, as our Con-
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dition is in this World, even the greater part of our *Thoughts* should be such as we call *Devout* and *Religious Thoughts*.

God hath provided a great deal of other Business for us to apply our Minds to, so long as we live in this World. And by minding that diligently and conscientiously, we do serve God as acceptably, as if we were Reading or Praying.

Nay even then, when we have no urgent Business upon our hands to take up our Minds, it is not necessary that we should be always thinking of Religion. Nor would I call every Thought, a *vain*, or an *idle*, or a *sinful* Thought, that hath not God, or our Spiritual Concernments for its Object. Even the most Spiritually minded among us, must oftentimes be content to be entertained with such *Thoughts* as our Company, or our Temper, or the present Circumstances we are in, do suggest to us. And provided those *Thoughts* be innocent, and do not intrench upon the Laws of *Piety* and *Purity*, and *Charity*; be they otherwise very tritling and impertinent: I say, I would not look upon them as *ill Thoughts*, nor have any one angry at himself upon account of them.

The truth of it is, so long as we consist of *Bodies* and *Souls*, we cannot always be thinking of *serious things*; they indeed are the *wisest* that think of them most, but it is even dangerous to attempt to think of them always.

The Fourteenth Sermon.

For, as most Mens Constitutions are, that is the ready way to spoil the Habit of our Bodies, and by that means to render our Minds perfectly unfit for thinking at all, to any good Purposes.

Thus have I laid before you the Main Things wherein, as I do believe, the right *Governing our Thoughts* doth consist. And I doubt not they are so safe, and so effectual, that whosoever will sincerely practise them, as far as he can, will so keep his *Heart*, that the *Issues* from thence in his *Life* and *Conversation* will be Happy and Prosperous. I conclude all with the *Collect* of this Day.

Almighty God, who see'st that we have no power of our selves to help our selves; Keep us both outwardly in our Bodies, and inwardly in our Souls; that we may be defended from all Adversities which may happen to the Body, and from all EVIL THOUGHTS which may assault and hurt the Soul, through Jesus Christ our Lord.

SERMON XV.

Preach'd before the

KING,

A T

St. JAMES'S,

March 13. 1698.

Luke xvij. 1.

*And he spake a Parable unto them, to
this end, That men ought always to
pray, and not to faint.*

THE Parable which our Saviour
spake unto them to this end, was
this; *There was in a City a Judge,
who feared not God, nor regarded
Men; and there was a Widow in that City, and
she came to him saying, Avenge me of my Adver-*
sary.

The Fifteenth Sermon.

sary. And he would not for a while : But afterwards he said within himself, Though I fear not God, nor regard Man; Yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.

+ The Application of this Parable is easie and natural. If a Man that neither *fears God*, nor *regards Men*; hath neither Sense of Religion nor Humanity; may be supposed to be so far prevail'd upon by the earnest Prayer of a miserable necessitous Person, as to grant the Request made to him, and to administer Relief to the Suppliant, merely upon account of the Continuance, and Importunity of the Petitions that are put up: Then how much more ought we to think that God, who is Infinite Goodness it self; who is always kind and bountiful to his Creatures; who delights to do good to them, even without their seeking and desiring it; and who is so far from being at any Pains or Trouble for the supplying their Wants, that it is altogether as easie for him to do, what is requested of him, as not to do it: I say, How much more ought we to think that this God, upon our earnest and hearty *Prayer* to him for any thing we stand in need of, will return us a kind Answer, and grant us such Supplies as are proper for us. But then we are to remember, that we *Pray always, and faint not*. We must be diligent, and importunate, and per-

persevering in our Devotions, otherwise we are not to expect any more favourable return of them, than the Judge in the Parable made to the Widow upon her once or twice putting up her Petitions to him.

This is the Effect of the Parable. I mean not now farther to insist on it, but to stick to that point for the sake of which our Saviour framed it. *Jesus spake a Parable unto them to this end, That men ought always to pray, and not to faint.*

But what is meant by *praying always*, and *not fainting*, which our Lord here obliges us to? Is it to be always on our knees, and to mind no other business but Devotion? So indeed (they say) some of ancient times expounded it; but we meet with them no where, but in the Catalogues of the Hereticks. No certainly, *to pray always, and not to faint*, doth imply a quite different thing, of which I shall give an account in the following particulars.

First, These words import, that we should be always in a *praying Temper*, in such a Disposition of Mind, that we always carry about us, and have within us the necessary Requisites of hearty *Prayer*; that is to say, a firm Belief of God and his Providence, a lively Sense of our own Sinfulness and Weakness, and manifold Necessities; and an entire, humble, constant Dependence upon the Divine Goodness for the Supply of them. In such a

Frame

Frame of Soul as this, I take, That *Spirit of Prayer and Supplication*, mentioned in the Scriptures, to consist.

Secondly, To pray always, likewise imports, that upon every solemn Occasion we should *actually* address our selves to God, seeking help from him in all the straits and difficulties we happen into; rendring our acknowledgements for every Good that arrives to us in our lives; and imploring his Protection, his Guidance; his Blessing upon us, in every Work of Moment that we go about.

Thirdly, It imports farther that we should at least twice every day, either in publick, or in private, offer up the Sacrifice of *Prayer and Praise* in a solemn manner unto God. Less than this (I think) this Phrase of *Praying always*, as likewise that other Expression of *St. Paul*, that we should *pray without ceasing*: less than this, I say, they cannot signifie; but how much more, I now enquire not. It is indeed very probable, as *Interpreters* have noted, that these Expressions are borrowed from, and have respect to the *daily Sacrifices* among the *Jews*. Every day twice (that is to say, in the Morning, and in the Evening) by the Appointment of God, was offer'd up a Sacrifice in the *Temple*; to which the Devout People resorted: Which Sacrifice is in Scripture called by the Name of the *continual Sacrifice*, the *daily Sacrifice*; the *never-ceasing Sacrifice*; and this in Contra-distinction

to

1 Theff. 5.
17.

to the *occasional* Sacrifices which pious Persons use to bring thither. If now this be a true account of these Expressions, we cannot be said to *pray always, to pray without ceasing, to pray continually*, unless we do at least *twice* every day, in the Morning, and in the Evening offer up our solemn *Sacrifice of Prayer to God*.

But *Fourthly*, To *pray always, and not to faint*, implies great *Earnestness* and *Importunity* in our Prayers. It imports that we should not *faintly* Address to God, but with *Affection* and *Fervour*; with a deep Sense of our Sins, and of our Wants; and a serious and fixed Attention to what we are about; and with very ardent desires, and *hungering* and *thirsting* after that *Grace*, or that *Pardon*, or that *Blessing* that we pray for. And this is that kind of Prayer which St. James styles the *effectual fervent Prayer of a Righteous* ch. 5. 16. *Man*, which, he saith, *availeth much*.

Lastly, To *pray always, and not to faint*, imports *Continuance* and *Perseverance* in our Prayers. That we do not pray by Fits and Starts, and then intermit our Devotion; but constantly keep up the Fervour of our Minds, towards God: Not giving over our Prayers, tho' we have not a Return of them so soon as we expect; But *continuing instant in Prayer*, as the Apostle speaks, and *watching thereunto with all perseverance*. Rom. 12.
12.
Eph. 6. 18

These

These are the chief things which are comprized in this Command of our Saviour, Now to recommend the Practice hereof to you, and to offer some Arguments to persuade every one thus *to pray always, and not to faint*, is that which I design in the remaining part of this Discourse.

I do not know how it comes to pass, that Men have generally so great an Aversion to this Duty of *Prayer*. They are very hardly got to it. They are glad of any Pretence in the World to be excused from it. And when they do come to perform their Devotions, (which among many is not oftner than the Laws or Customs of the Country oblige them to) how soon are they weary of them! How little do they attend to the business they are about! As if indeed *Prayer* was one of the greatest Burthens that God could lay upon Human Nature. Whereas in truth, if our Lusts and Passions were out of the way, and Men could be brought to give themselves the Liberty of considering things equally; we should be convinced that there is no Work that a Man can apply himself to; no Action that he can perform, to which there are greater Invitations, greater Motives; nay, I was going to say, greater *Temptations* of all sorts, than to this of *Prayer*.

Suppose one would set himself to persuade any of us to the Practice of some particular thing

thing which he hath a Mind to recommend to us; what more effectual Method could he take for the carrying of his Point, than to lay before us the common Heads of Arguments, by which all Mankind are prevailed upon to undertake any Business or Action? And then to convince us, that the thing he would persuade us to, is recommendable upon all these accounts. As for instance, That it is a thing *fit*, and *decent*, and *reasonable* to be done. Nay, 'tis a thing we are oblig'd in *duty* to do, even so far oblig'd, that we act against our *Natures*, if we do it not. Nor have we any just Exception against it. It is the most *easy* thing in the World. It will put us to no manner of *Trouble*, or *Pains*, or *Self-Denial*. So far from that, that it is very *pleasant* and *delightful*. And not only so, but also highly *creditable* and *honourable*. And, which is the Top of all, the *Benefits* and *Advantages* we shall receive from it are extremely great in all respects. If now, I say, a Man can make all these things good of the Point he would persuade us to; sure all the World must account us out of our Wits, if we do not follow his Advice.

Yet all these things, it may be evidently made to appear, are true of *Prayer*, and that too in a higher degree than of most things in the World. What therefore can be desired in this Exercise to recommend the Practice thereof to us that it hath not? And what

what must be concluded of us, if, notwithstanding all this, we continue obstinate in our Neglects of it? Give me leave to speak a little to these several Particulars.

First of all; Doth it recommend any thing to our Practice that is *fit* and *decent*, and *reasonable* to be done? Then certainly we must needs think our selves obliged to the constant Practice of this Point we are speaking of. For there is nothing that doth more become us; nor is any thing more *undecent*, or more *unreasonable* than the Neglect of it.

Is it not fit that the Sovereign Lord of us, and of the World should be acknowledged by us? That we, who do continually depend upon him, should ever and anon be looking up to him, and expressing that Dependence? Is it not fit that we, who every moment experience a thousand Instances of his Kindness, partake of a thousand Mercies and Favours of his, and must perish the next Minute unless they be continued to us; Is it not highly *fit* and *reasonable* (I say) that we should take notice at least of these things to this our Benefactor?

We should think it very ill manners to pass by our *Prince*, or even any of our *Betters*, without *saluting* them, or some way or other testifying our respect to them, tho' they had no way particularly obliged us: But if we were beholding to them for our daily Bread; to come into their Presence with

without taking notice of them, or their Bounty to us, would be intolerable. How much more intolerable therefore must it be, to pass by God Almighty day after day; nay, to be in his Presence continually, (as indeed we always are) and yet neither to pay any *Homage* or *Reverence* to him, as He is our supreme *Lord*, nor to make any Acknowledgments, as He is our daily *Preserver* and *Benefactor*.

If we had any sense of ingenuity, we should blush to think of passing a Day without several times lifting up our Minds, and doing our Respects to Almighty God, tho' there was no other ill in the Neglect, than only the horrible Rudeness and ill Manners that it discovers in us.

But, *Secondly*, The constant Exercise of *Prayer* is not only recommended to us under the notion of a very *decent* and *reasonable* thing, but as an indispensable *Duty*. God Almighty hath most strictly charged it upon us, and we are Transgressors of his Laws if we do not practise it.

Nature it self speaks sufficiently plain in this matter. And where-ever God hath to the *Law of Nature* super-added any *Revelation* of his *Will*, this *Duty* we are speaking of fails not to make up a considerable part of it. It would be endless to mention all that is said upon this Head by our Lord and his Apostles in the New Testament. I have told you already

ready that they oblige us to no less than Praying *always*, Praying *without ceasing*. They use likewise abundance of other Expressions to the like purpose. They bid us, *every where to lift up holy hands. In every thing to make our Supplications known unto God. To pray in the Spirit with all Prayer and Supplication, and to watch thereunto with all perseverance.*

Pfalm 53.
1. 4.

If it be said there is no such expresse Command for Prayer in that *Revelation* which was made to the *Jews*; I answer, It is a great Mistake. The *Prophets* do over and over again injoin it as the Principal Part of the *Worship* of God. And those that live without Praying, are by those Inspired Writers rank'd among the *Atheists*. And as for the *Law* of *Moses* it self, it is obvious to observe, that the greatest part of it is concerning *Sacrifices*. Now *Sacrifices*, if we will understand them right, were nothing else but that Form or Method of putting up *Prayers* to God, that was in those times used in the World. So that, in truth, so far was Prayer from being left as a Matter of Indifferency to the *Jews*, that most of their Religion consisted in it.

And accordingly all the Devout Men of that Church spent much of their Time in this Exercise. *David's* manner was to pray seven times a Day. And *Daniel* took himself to be so much obliged to the frequent Practice of this Duty; that rather than break this Custom of performing his *Solemn Devotions*
three

three times a day he would expose himself to the Den of Lyons.

Nay, *Thirdly*; So great is our obligation to frequent *Prayer*, that he acts against his *Nature* whosoever doth not practise it. For, in truth, *Prayer* is the *proper* and *peculiar* Duty of Man, as he is a *Man*.

That which constitutes the nature of *Man*, and doth *formally* difference, and distinguish him from all other *Animals*, is, not so much the power of *Reason*, as the capacity of being *Religious*. There are some Foot-steps of an obscure *Reason* to be observed in many Creatures besides *Man*; But in none, except *Him*, is there found any sense of a *Deity*, or Disposition towards *Religion*, or any thing that looks like it. That seems to be the Prerogative of Mankind. God endowed them, and them only with Spirits capable of reflecting upon the Author of their Beings, and of making acknowledgments and performing Religious Worship to him.

So that to Worship God, to converse with him in the Exercise of Devotion, to Pray, and give Thanks for his Benefits, may be truly said to be the proper Office of a Man as *Man*; The natural exercise of those Faculties that distinguish him from *brute* Creatures. And consequently, those that live in a continual neglect of this, what must be said of them, but that they act unsuitably to their Natures, and are degenerated into a sort of *Brutishness*?

It appears then, that our *Obligations* to this Duty are many and great, and such as there is no possibility of evading. But here is our unhappiness, that those Duties which we are most strictly obliged to, are not those that we are always most inclined to practise. There may be something in the most indispensable Duties so *harsh* and *unpleasant*; so disagreeing with our other Appetites or Interests; They may be so *hard* to be performed; so *Laborious*, or so *Expensive*, or upon some other account so *ungrateful*, that we shall naturally put ourselves upon the finding out Excuses for the ridding our hands of them, and easily satisfy our Minds for so doing.

But now, which I desire in the *Fourth* place to be considered, There are none of these pretences to be made against this Duty of *Prayer*; none of these Inconveniencies do attend it. But it is so *naturally*, so *easily* performed; and so *inoffensively* to all our other *Appetites* and *Interests*; That one would think, nothing but mere laziness, or stupidity, could hinder a Man from the daily Exercise of it.

It requires no great *Parts*, or *Learning*, or *Study* for the discharging it. The meanest *Capacity*, the most un-improved *Understanding*, if there be but an honest *Heart* may perform it as well as the learnedest Man in the World.

It requires no *Labour* or *Toil*. The feeblest and most dis-spirited Body that can but lift up eyes to Heaven, and direct wishes thither, doth

it

it as effectually, as the most vigorous Constitution.

It doth not go against the *grain* of any natural Inclination ; nor put the Body to any *pain* or *hardship*. Nor doth it contradict any appetite or affection that Nature hath implanted in us. No Humour, but either the *Sottish* or the *Malicious* ; the *Brutish* or the *Devilish* is distasted by it.

It puts us to no *Charge* or *Expence* in the World, save that of our *Thoughts* ; yet that is the noblest way of spending them : And if they be not employed thus, it is ten to one but they will be employed much worse.

It is not at all consumptive of our *Time*. For we may attend this work, when we are a doing other business ; and there is no Man so full of business, but he hath abundance of vacant spaces, which he will not know how to fill up to any good purpose, unless he hath learned this Art of saving Time.

In a word, there is no Objection against it, it is one of the *Easiest*, *Naturest*, *Inoffensivest*, —† Duties in the World ; Nay, so *easie* it is, that the most Selfish Man, if he was to make his own Terms with God Almighty, could not desire to obtain the Blessings he stands in need of, upon easier. If all the Mercies and Benefits we do daily and hourly need, and consequently must expect and wish for ; I say, if they be not worth asking at the Hands of God, or returning thanks for them after he has bestowed them ; they are worth nothing.

But besides the *unexceptionableness* and *easiness* of this Duty, it is also, in the *Fifth* place, the most *pleasant* and *delightful* Exercise in the World. It is true, *vicious* Men will not easily think so, but look upon it as a dry insipid Employment; but so would the very *Beatifical Vision* of God, and all the Exercises of Glorified Souls in Heaven appear to such Men. But they are not competent Judges of Matters of this Nature, having neither Experience of them, nor Disposition towards them. Those only can form right Notions of these Spiritual Exercises, who have a good sense and relish of God upon their Minds, and have used and accustomed themselves to Devotion. Now to all such I appeal, whether the *Delights*, and *Satisfaction*, and *Consolation* that they receive from conversing with God, and a hearty pouring out their Souls unto him, be not inexpressible? Whether they do not find more *Joy*, and *Peace*, and *Comfort* in their attendance upon God's service, either in *publick*, or *private*, than ever they did from the Pleasures and Gratifications of any of their outward Senses.

So much as the *Soul* is more pure and excellent than the *Body*; so much are the *Pleasures* and *Gratifications* of that, more exquisitely delicious than those that arise from *Corporeal* Objects. But of all the Pleasures of the Soul, those that it receiveth from the Communications of God to it, in the Exercise of Devotion, are incomparably the highest, and most affecting. We
may

may talk of *Pleasures* and *Enjoyments*, but no Man ever truly found them, till he became acquainted with God, and was made sensible of his Love, and partaker of his Spiritual Favours, and lived in an intire Friendship and Communion with him; which Friendship and Communion is chiefly, if not only, both expressed, and maintained, by *Prayer* and other Exercises of Devotion.

Add to this in the *Sixth* place, that Prayer is not only the most *delightful* Employment, but the most *Creditable* and *Honourable* that our Natures are capable of. We account it, and very justly, a mighty Privilege and Dignity to be known to Princes and great Men; To have their Ear, and to enjoy the Liberty of access to them at all times: But what is this to the *Honour* and *Dignity* we receive, in having leave given us at all times, to approach into the Presence of the King of the World?

That we, poor sinful *dust* and *ashes*, should be permitted to speak to so transcendent a Majesty! Nay, should have free Liberty given us to converse with him as with a Friend! To open all our wants, to acquaint him with all our concerns, to make known every thought of our Hearts, and every affair of our Lives to him! Nay, and to be assured that he will be so far from taking amiss this boldness in us, that he will favourably accept all our Applications, and make as kind returns as we ourselves can wish or desire! What greater Honour

are we capable of than this? O therefore, how far are they sunk below all the *Ambition* of Humane Nature, that will not take all opportunities of thus Honouring and doing Credit to themselves by the Exercise of Devotion!

But so selfish are the Spirits and Tempers of many of us, that nothing will work upon them, but the consideration of *Gain*, and *Profit*, and *Advantage*: Let us see therefore what of this kind we may promise to our selves from *Prayer*, which is my *Seventh* and last Consideration.

And let the Point be put upon this Issue. Let all that has hitherto been said for the recommending of *Prayer* go for nothing. If it do not appear, that it is as *profitable* and *gainful* an Exercise, as it is *reasonable* and *due*, as it is *easie* and *pleasant*, and *honourable*: Let no Man trouble himself about it, but throw off all thoughts of it for ever.

But in this respect also the Motives to *Prayer* are infinite. No Man can number the *Benefits* and *Advantages* that do accrue to us from it. I can here but only touch upon a few of the many.

Prayer is the most proper means to *ennoble*, and *refine*, and *spiritualize* our Natures. Were it not for this, it would be impossible to preserve our Souls aloft, in the midst of such a heap of earthly Rubbish with which they are overwhelmed. Our daily converse with material Objects would make us wholly *sensual*, and the *Spirit* would, in a manner, be lost in the *Flesh*. And so it doth really fare with all those that
live

live without Devotion towards God. However they may retain so much worldly Prudence, as to enable them to govern their *Temporal Affairs* to their Advantage; yet their Souls do perfectly grovel upon the Earth. They are utterly devoid of the Spiritual Life. They have no more sense of the Noblest and best things, which it is the perfection of their Faculties to be employed about; than a *blind Man* hath of *Colours*. Into this dull state we shall we all sink, if we do not take care to maintain a constant *Devotion* towards God; for it is by That, that the sense of *Goodness* is kept alive in us. It is That that raises us above this World, and preserves our Minds from the Defilements of the Earth, which, by their continual mingling with material things, they would otherwise necessarily contract.

But further, *Prayer* doth not only tend to the bettering the Constitution of our *Minds*; But the Benefits and good Influences of it do extend also to all the *affairs* and *actions* of our *Lives*. No body can tell, but he that hath tryed, how much devout and affectionate *Prayer* doth dispose a Man to go about his *business* in the *World*. So far is this Exercise from hindring our Employments, as is commonly pretended, that in truth it is a great furtherance to them.

Besides; It is the best *Antidote* in the World against all disappointments and vexations that we can meet with; against every ungrateful and displeasing Accident that comes upon us in the course of our *Lives*. He that converseth much

with God, and useth to make all his concerns known to him, is prepared to bear all things patiently, and evenly, whatsoever happen, nor can he light into any circumstances of Life, which will not be, not only *supportable* to him, but *easy* also.

Add to this in the last place, that it is *Prayer* that secures the Blessing of God, both upon our *Persons* and upon our *Labours*; upon our *Basket* and *Store*; Upon our *Families*; Upon our *Employments*; And upon all that we have, or do. So great is the Vertue of *Prayer*, that it turns all the Actions of our *natural* or *civil* Life, however indifferent they be, into Actions of *Religion*. And every thing that we have, or comes to us, is thereby made a *Blessing* of God, which without it perhaps might have been a *Cross* and *Affliction*. It is *Prayer* by which every *Thing*, and every *Action* is sanctified to Believers.

I might name several other Benefits and Advantages to be reap'd from the conscientious Practice of this Duty; But those that I have mention'd, may (I think) if they be considered, be sufficient to recommend it to any Man whatsoever, that hath the least Kindness for himself: And therefore I will not burthen your Memories with heaping up more Motives. Only one thing I desire leave to press a little more earnestly, and particularly, than I have yet done, and that is, *The Absolute Necessity of Constant Prayer, in order to a Holy and Vertuous Life.*

Do

Do any of you here present in good earnest mean to *live* as you should do? Do you really intend or desire to endeavour after such a Pitch of *Vertue* and *Holiness*, as will be available for the saving of your Souls everlastingly? If you do not, 'tis in vain to attempt the persuading you to any thing of this nature. If you do; then give me leave to tell you, that it is absolutely necessary that you should live in the constant Exercise of *Prayer*, otherwise you will never do your Business. And on the other side, I dare assure you, if you do thus practise, you will not fail of attaining the End you aim at.

These *three* things I dare lay down for Truth in this Matter.

First, It is impossible for any Man to be good, that lives without constant *Praying*.

Secondly, Whoever is good at the present, yet if he disuse himself in this Point, he will not continue good long.

And *Lastly*, Whoever makes a Conscience of *Praying* frequently and heartily, and continues so to do, tho' he cannot at present be said to be a good Man, yet it is impossible for him long to continue bad; he will certainly at last get the Victory over his Lusts and evil Habits. So that *Prayer* is both the *Means* without which Vertue cannot be attained; And the *Means* that never fails of attaining it; And the *Security* of it when it is attained. Of these *three* things very briefly, and I have done.

First,

First, I say, No Man can be a *vertuous* Man that lives without *Praying*. I do not deny, that some who make no great *Conscience* of this *Duty*, but live in an habitual Neglect of it, may so far retain the *Notions* of *good* and *evil*, and those *Notions* may so far influence their *Actions*, as that they shall not be *notoriously* and *scandalously* vicious. It may be they will not *lie*, nor *cheat*, nor *oppress* any one. It may be they do not live in a *Course* of *Lewdness* and *Debauchery*; nor will be engag'd in any *Design* or *Action* that is apparently base or dishonourable. But all this while, these Men are far from being *vertuous* in the Sense we now speak of. For we speak of such a *Vertue* as recommends us to God; such a *Vertue* as will be effectual for our Salvation in the other World. Now to such a *Vertue* as this, there goes nothing less than an Universal Care over all our Actions; a Serious Endeavour to frame all our Conversation suitably and conformably to the Laws of our *Saviour*. But how can any Man think he takes Care of this, that knowingly and willingly, lives in a constant Contradiction to one of the principal Duties of our *Saviour's* Religion.

Our whole Duty is made up but of *Three Things*; That a Man live *soberly* with respect to himself, *righteously* with respect to his Neighbour, and *piously* with respect to God. Supposing now, that a Man take care of the *two* former, that is, of doing his Duty to himself and his Neighbour, (which yet I believe never any
Man

Man did, that made no Conscience of neglecting his *Prayers* :) But suppose a Man could satisfie himself as to these two Points of his Duty; yet if he make no Conscience of the *third*, that is, of *Piety* towards God (as no Man can make Conscience of that, who makes it no matter of Conscience whether he says his *Prayers* or no) in what Sense or Notion can this Man be said to have done his Duty, or to lead a vertuous Life? Certainly in no Sense at all. For as to one *third* part of his Duty (which is indeed as considerable at least, if not more, than either of the other) he is a notorious Transgressor. And tho' he be not *unjust*, though he be not *debauched*, yet wanting *Piety* towards God, he is *Impious*; And that will as certainly damn him, as either of the other. Either therefore one of these two things must be made appear, that is to say, that there may be *Vertue*, such *Vertue* as will recommend us to God without *Piety*: Or that there may be *Piety* without ever *Praying*, or worshipping God, (neither of which I believe will be easily affirmed;) Or it will follow, That where there is no *Praying*, there is no *Vertue*, and consequently no *Salvation*.

But besides; We all know there is no Possibility of Living a Holy and Vertuous Life, (such a Life as our *Religion* requires of us, and which alone will stand us in stead in the Day of Judgment) without the Grace of God, and the Assistances of his Holy Spirit. And we all know likewise that these are no way to be
come

come by, but by earnest, and affectionate, and constant *Prayer*. How therefore is it possible, that any Man, who is not very serious and frequent in the Exercise of Devotion, should ever be able to live a Holy Life? He may indeed, by his own Study, and for his own Interest, possess himself of such good Qualities, as may make a fair Shew in the World, and recommend him to all about him: But the inward Principle of Goodness and Holiness he cannot have. Because he doth not practise the Means of obtaining the *Grace* and *Spirit* of God, by which alone that Principle is to be wrought in him.

But, *Secondly*, Let a Man at present be in a good State of Soul, yet it is impossible to preserve himself in that State, without the constant Exercise of Devotion. If a Man once begin to neglect his Prayers, or to grow more dull and remiss in them, or more averse to them, it is a certain Argument that he is in a declining Condition as to Vertue and Goodness. And as that *Neglect*, or that *Dulness*, or that *Aversion* increases, in the same degree doth the Goodness of his Condition abate also. And when once it is come to that pass with him, that the Flame of Devotion is quite extinguished in his Heart; so that he can live, and enjoy himself without any Converse or Intercourse with God in Prayer; He may from that Period date the Loss of his Spiritual Life. He is reduced to the State of a *sensual, natural* Man; *Alive*
to

to the World, and to his Lusts, but perfectly dead to God.

The plain *English* is, *Prayer* and Devotion is as necessary a Means to preserve the Union between the Soul and God, in which our *Spiritual* Life consists, as Meat and Drink is, to preserve the Union between our Souls and Bodies, in which our *natural* Life consists. And we may every whit as reasonably expect to keep our *Bodies* alive without the constant and daily use of Eating and Drinking: As we can expect to keep our *Souls* alive to God without the constant and daily Exercise of Devotion.

This may to some appear strange Doctrine; But I do believe I may appeal to Experience for the Truth of it. Nay, I dare put the Question to any one that ever took any serious Care of his Soul, and sincerely endeavoured to live vertuously, and to please God, whether he hath not found the Matter to be so as I have represented.

Have not such always found, that so long as they kept up the Fervour and Vigour of their Devotion, so long as they were constant and diligent in their Prayers, and other Holy Exercises: So long nothing could hurt them. So long they have always maintain'd their *Post*, and rather grown better than worse. And though they have sometimes been foully overtaken by some Sin that they resolved against, yet that Relapse hath done them no Mischief. Their *continuance* in their *Prayers* hath been an
Anti-

Antidote against the Malignity of the Sin ; And they have presently weather'd it out, and suffered no ill Consequence by it ; But it has rather made them more watchful over themselves, and more careful of their Actions afterward.

But, on the other side, have they not always found, that when once they began to abate of the Fervour of their Devotions ; when once they began to *pray seldomer*, or with more Coldness and Indifference ; They then began to live more loosely and carelessly ; to be more dull and sluggish towards every good Work ? Till perhaps by degrees the true Sense of God and Religion hath been in a great measure worn off from their Spirits, and they in a manner have returned to a Worldly and Sensual Life. Nay, have they not often found, that when it has been their Misfortune to break loose from their Duty, and sink for some time into a State of Carelessness and Forgetfulness of God, and of their own Vows and Resolutions, (as it hath sometimes hap'ned to very good Men :) I say, Have they not often found that this their going backwards in Goodness was occasioned purely and solely by the Intermission of their Devotions ? That there was no visible Reason, or Account to be given of this their Fall ; but only that through Sluggishness, or some other Cause, they have neglected to pray to God so earnestly and so frequently as they used to do ? I am confident a great many can
say

say this out of their own Experience. So that it concerns every Man that is at present in a good Disposition of Mind, and hath good Hopes towards God; It concerns him as he loves his Soul; As he would not lose all the Fruits of his past Labours and Endeavours in the Service of God; By all means possible to keep his Heart in a devout Frame: And what-ever comes of it, not to grow cold or languid in his Prayers; or to omit or disuse them, either in publick or private, upon any pretence whatsoever.

But, *Thirdly* and *Lastly*, to conclude all, there is this farther to be said for the Encouragement of all sorts of Persons, to persevere in the Practice of this Duty, namely; That whoever makes Conscience of Saying his *Prayers* frequently and heartily, and continues so to do, tho' he be not *good* at the present, yet it is impossible for him long to continue *bad*. He will at last certainly get the Victory over all his Lusts and evil Habits, and attain to the Favour of God, and the Salvation of his own Soul. This necessarily follows from what hath been said. A Course of *Prayer* and a Course of *Sin* cannot consist together; One will necessarily destroy the other. *Praying* will either make a Man leave *Sinning* (as a pious Man of our own used to say,) or *Sinning* will make a Man leave *Praying*. But this is to be understood of *Prayer* that is put up to God with

with great Seriousness, and Heartiness, and out of a Sense of Duty and Conscience. For as for those *formal* Prayers that are made out of *Custom*, or upon the account of *Education*, or for the serving some *Worldly Ends* of *Interest*, or *Reputation*, or the like; God respects them no more than the impertinent *Tattle of Fools*.

All those of us therefore that mean and design to be *good*, though we are not so already; Let us above all things take care to mind our Prayers. Let us *pray* to God in *Private*. Let us *pray* to God with our *Families*. And let us joyn as oft as we can with the *Prayers* of the *Publick Assemblies*. This I am sure is the best Method we can take for the reforming our Lives, and for the growing in all Vertue and Goodness. And the more we practise it, the better we shall like it. And if we persevere therein, we shall find the Comfort of it both in the *Grace* and *Assistance* we shall receive from the Holy Spirit, for the vanquishing all our Lusts and Corruptions; And in the *Blessings* we shall procure from God both to our *Selves* and our *Families*, and all our *Affairs* and *Concernments*; And, *lastly*, in the *Everlasting Salvation* of our Souls in the Day of the Lord Jesus. *To whom, &c.*

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